THE PRIEST

Vol. V SEPTEMBER, 1949 No. 9

Currente Calamo 643

We Count On Your Help 655

Winning More Converts 659

Gendarme Pastoral 665

Try the Parish 670

N. O. D. L. Notes 677

Notes On Indulgences 682

Just For Your Information 684

Sermon Suggestions 689

Book Reviews 696

Correspondence 710

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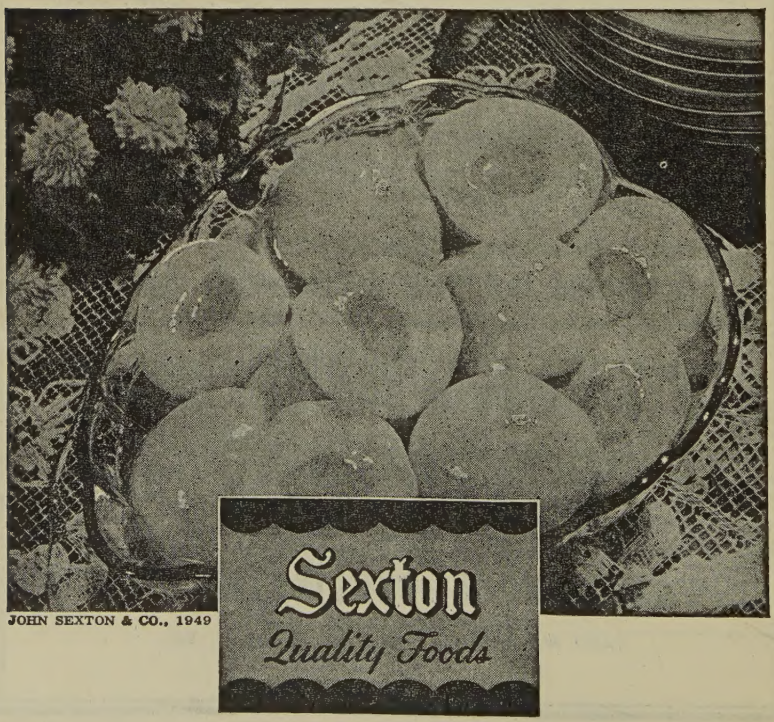

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Currente Calamo

Albert Schweitzer, Th. D., Ph. D., M. D., Mus. D., etc.

FAR be it from us to acidulate the mead recently poured out by the press in honor of Dr. Albert Schweitzer, who left his social work in the jungles to attend that Goethe shindig at Aspen, Colorado.

Dr. Schweitzer is a man who has always puzzled us. As a youth, we were accustomed to prostrate ourselves before his edition of the Bach organ works, put out in collaboration with Charles-Marie Widor. (To tell the truth, we weren't too critical as a Bach scholar in those days, and as this was our first introduction to that master, we're inclined to think we would have salaamed before any edition of Bach, even if it had been got up by Henry A. Wallace.)

Then when we entered the seminary, we grew accustomed to seeing the name of the same Albert Schweitzer frequently listed in the apparatus prefacing our Scripture texts and ending their several chapters.

Dr. Schweitzer, it appears, is a scholar who has convinced himself that Jesus never existed. Christianity is an idealization.—And judging his scholarship by that remarkable finding, we have never since been able to feel quite the same about his magisterial decrees on the life, times, and interpretation of J. S. Bach. After all, how can one be sure that Bach ever existed . . . ?

Nevertheless, being a Doctor of Medicine, Albert Schweitzer has betaken himself to darkest Africa in the service of the Christian idealization.

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That stamps him in our mind as a sentimentalist of the lushest, most nonsensical type. How any man in his right mind can pour his life down the sink in the service of a Christ whom he believes a non-entity—it baffles us!

The strange thing is that, although we have lots of Catholic M. D.s at work in the jungles—Scripture scholars, too, and anthropologists, and musicians — no one is pinning any medals on their chest. The world isn't making any fuss over them.

But Dr. Schweitzer was feted, it strikes us, precisely because he is the world's ideal of a humanitarian. Not believing in the historicity, much less the divinity, of Jesus Christ, he is nevertheless inconsistent enough to lead the life that the world has come to respect as typical of Christian heroism. He is one of the few who, not accepting the bases of Christianity, is still able to act as though he does. He is the world's concept of an acceptable saint. God help him!

Note for Radio Apostles

A CHECKUP with Father Ginder discloses that he has so far handled 197 inquiries regarding his script service. Of those, 88 subscribed to his first year's series. A canvass last spring showed at least 37 priests anxious to continue through a second year, with the result that a second series is now in course.

For the benefit of those who may have come in late, Father Ginder

THE PRIEST **SEPTEMBER, 1949** **VOL. 5, NO. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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These remarks are occasioned by the fact that many radio stations (and priests) reorganize their schedule at the start of the fall season.

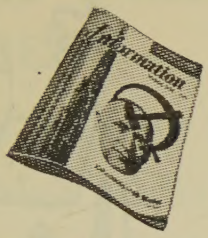
Trouble in Old Philippi!

ALTHOUGH we have thus far withstood the blandishments of all who would persuade us to publish their verse in our magazine, we found ourselves unable to hold out against the following metrical gloss on Philippians iv, 2: "I beg of Evodia and I beseech Syntyche to be of one mind in the Lord." Here goes—

O warrior Paul, Apostle blest,
Great heart of zeal, unknowing rest,
What means this sorry babble sent
To you, all spending and forespent,
A thorn and buffeting to trouble you,
As Syntyche of P.T.A.
Clashes with plump E-vo-di-a,
A leader in the C.C.W.?

* * *

Evodia, as I envision her,
Embodies the repressed parishioner
To whom confines and bounds parochial



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And all such circumstantial pretties.
Rotund of figure, chins that sway,
Thus do I see E-vo-di-a;
Her eye agleam; tongue on the rattle
With sugar phrase or cry of battle,
Moving from this to that event
As her permanent grows transient.
Complacent she to hear opinions
From duly reverential minions;
But all her hackles, hack on hack,
Rise up in fury on her back
If she but chance to hear or see
The soul and cynic Syntyche!

Now, Syntyche, alert and lean,
With piercing eye and comment keen,
Scorns with the searing soul of scorn
The earth's Evodias, ether-borne.
She likes more closely to abide

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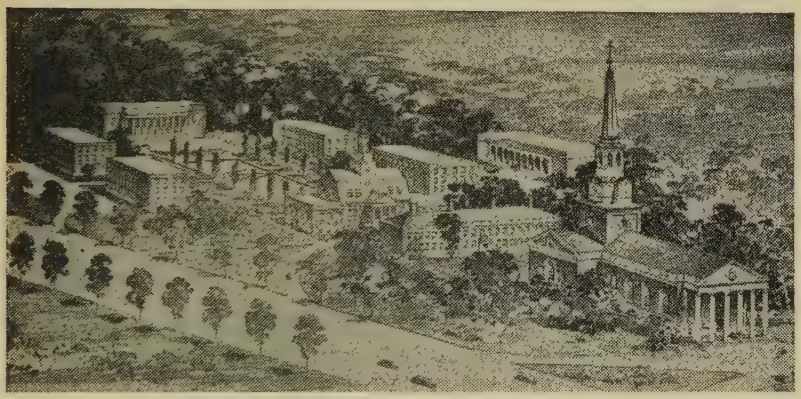

This is the campus of Merrimack College, Andover, Massachusetts, as it will look when present construction plans are completed.

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On every parish meeting night.
Rules the young ladies' old sodality
With soundly seasoned personality.
No parish list of gains and losses
Escapes her prying, sharp proboscis
But the darling in her field of play
Is the old parochal P.T.A.
Ah, woe betide the chastened pastor
Whose schoolrooms show a need of plaster
Or other items for correction
When Syntyche is on inspection.
And pity too the harried nuns
Who face the thundering of her guns.
She knows how children should be reared,
And taught, and trained, and domineered,
And saved from ways uncouth and wild.
(Of course, chaste Syntyche has no child.)
And oh, with what disgust and odia
She hears the vaporings of Evodia!

* * *

O wise Saint Paul, to whom the cry
Thus rumbles out of Phillippi,
Where plain parishioners distrait
With dissonance of shrill debate
Summon, in interest of peace,
Yourself to make these bickerings cease—
Ah, wise indeed to deem it better
To stay away—and write a letter!

Editorial Conference

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Continued on page 698

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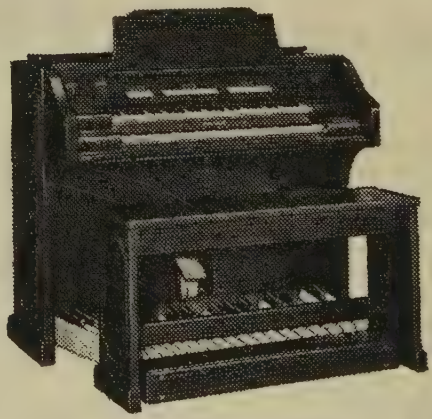

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VOL. V. SEPTEMBER, 1949 NO. 9

Editorial Comment

Crusade For Christ

We Count On Your Help

THE duty of promoting, to the best of our power, the coming of God's kingdom is one binding upon all who have been called into that kingdom, and out of Satan's power, by their regeneration at the font. It is a duty which has been fulfilled in a hundred different ways through the long courses of the centuries, at the cost of immense labors and hardships. To be a partaker in that kingdom means not only conforming our lives to its precepts, but also making efforts to see that its frontiers shall be daily enlarged, that new citizens may avail themselves of the spiritual privileges it offers.—Pope Pius XII, in his Encyclical **Summit Pontificatus,** issued October 20, 1939.

AFTER having launched a vigorous campaign to cripple the Catholic Church on the nursery level, and joined hands with the atheist, the infidel, and the irreligious, to create an anti-Catholic state of mind among the American people, certain Protestant churchmen are now about to launch a "United Evangelical Advance" campaign beginning October 2, and continuing throughout the year 1950.

The Federal Council of Churches is sponsoring this drive for the unification of Protestantism, for more regular religious practice among affiliated members, and for the winning of the unchurched millions of our nation. Forty-two denominations have pledged their support of this campaign. Jointly they claim a church membership of 35,000,000.

To direct the Crusade sixty-two men of prominence will constitute a national committee, headed by a professor of Religious Education at Princeton Theological Seminary.

Simultaneously, but not in cooperation, with the Federal Council campaign, eight bodies, comprising the National Lutheran Council, will conduct a similar Crusade; the Methodist Church is sponsoring a campaign to synchronize with the others under the slogan "For Christ and His Church"; and the United Presbyterian Church

presently is waging a four year Evangelical campaign.

A few weeks ago the Most Reverend John T. McNicholas, Archbishop of Cincinnati, and Chairman of the Administrative Board of the National Catholic Welfare Conference, without any reference to the Protestant campaign, advocated that Catholics begin to bring a knowledge of their faith not only to the unchurched millions of our countrymen, but to set right preachers, school teachers, editors of papers and magazines on such matters as the Catholic attitude towards Church and State, the public schools, our own schools, Christian marriage, etc.

Since Protestantism has always striven to boast its own cause by attacking Catholicism, we can be certain that the Protestant Evangelical Campaign will be more negative than positive, and that is why our clergy and people should begin a campaign of their own out of loyalty to God and their Church—at the same time that the Protestant Crusade will be waged.

During Our Holy Year

Our Church will be observing a "Holy Year" throughout 1950, and it would certainly be the opportune time for every Catholic to penetrate the big non-Catholic zone, constituted of at least 110,000,000, with our light, our truth, our principles.

It is the fault of Catholics themselves that non-Catholics do not know our Church, because the first duty of the Church through her people is to be missionary, to "make disciples of all nations," to "preach the gospel to every creature." Through the reception of the Sacrament of Confirmation every Catholic was enrolled as a soldier in the great army of Christ, but not one out of a thousand takes seriously the obligation implied by that enrollment. He leaves entirely to the Bishops and the priests the task of enlightening and converting others, yet he should certainly know that the priest has not the contacts he has with non-Catholic people.

The laity have them as neighbors, as fellow workers, as business partners, as social friends, in our cities, in most of which we constitute from one-third to nearly one-half of the entire population, the Catholic could certainly do something to remove the wrong impression harbored by his friends and neighbors, but does nothing about it. A soldier does not live unto himself, does not fight only what is wrong in his own life, but he fights for a cause—and every Catholic is obligated to fight for the cause of Christ. He is a "follower of Christ," a soldier in the army of the Church Militant, and he must be a fighter—of course under proper direction, so that he will fight prudently both on the defensive and offensive.

We have too long acted on the assumption that when a falsehood is nailed by the Catholic press, it is answered for everybody. The fact is, of course, that our Catholic papers reach only

the Catholic people, and no matter how well a libel is refuted in them, the 110,000,000 who read the false charge in the daily papers never hear about it.

On September 1 there was installed at the headquarters of the NCWC a National Bureau of Information, so vigorously recommended by the editors of THE PRIEST, which will be at the service of the secular press for the clarification of many things which have thrown confusion into our body politic.

We Have The Media

Every Catholic parish has excellent media for an apostolate among non-Catholics, but very few use the same. For instance, the Holy Name Society exists in nearly every parish and, in its totality, counts 4,000,000 members. But it is wholly inactive except for the personal spiritual benefit of its own members through a monthly corporate Communion.

What if any Protestant organization had a body of men, spiritually tied together as the members of the Holy Name Society are? It would give to its every member an assignment. He would be appointed a "block warden" to make contacts with every person within his small area, just as the ward and precinct chairmen in the political field are expected to form contacts with every voter, to enlist him and her in the cause he represents. That would be so easy for us to do, and our church societies would profit immensely from it. They could bring to the pastor a complete census of their small territory, could apprise him when people move into their districts or move out; could distribute to every wage-earner the parish collection envelopes; could report on Catholic children attending the public schools, on Catholic youths courting non-Catholics and even divorces; and they could also distribute literature.

OUR SUNDAY VISITOR will begin on October 2 a series of very valuable instructions both for Catholics and non-Catholics, and the Catholic who reads them should pass them on to a non-Catholic neighbor or friend.

Father John A. O'Brien, Professor of Apologetics at Notre Dame University, thinks that the 4,000,000 members of the Holy Name Society should each aim at making one convert from among his non-Catholic relatives and friends every year through prayer for the person he is working on, and through the distribution of some informative literature. If only one out of four succeeded, 1,000,000 converts annually would result.

There are 5,000,000 women affiliated with the thousands of units of the National Council of Catholic Women. Their services should also be enlisted in this same cause. Some of them in every parish unit are even now participating in Discussion Clubs, but why should they not, while informing themselves, also bring the information to their friends?

Join The Crusade!

May we not ask you, dear Father, to enlist the members of your parish societies in a vigorous local campaign for their own better instruction, for the enlightenment of their non-Catholic friends, and to do this on the first Sunday of October? Have them not only subscribe to, but read the Catholic paper regularly, and, instead of destroying it, hand it to a neighbor.

Just as a flood of letters from Catholics during July prevented a favorable vote on the Barden Bill, designed to penalize every Catholic child attending a parochial school, so could a few intellectuals in every parish be alerted to express themselves to their Congressmen and to members of their respective State Legislatures when any Bill inimical to Catholic interests might be up for consideration by the Federal Congress or by members of the State Assembly.

We must still be on the defensive, as we have learned only too well recently, but unless we remove wrong impressions from our fellow-citizens, they will continue to be against us.

Our own suggestion would be that every priest pick two or three individuals, competent to write good letters, to form contacts with the National Bureau of Information, and to write to that office for the data which should be embodied, on occasion, in letters to their representatives in Congress and in the State, as well as to the editors of local papers and of magazines which they read. Similar releases should be sent to other formers of public opinion, as is done by the Masons, the Christian Scientists, the Jews, and other bodies.

In the Catholic field we have had a good example of what can be done even in states where Catholics are few. We refer to the Georgia Laymen's Association, which, by sending out prudent letters to editors of dailies throughout the State when they deliberately or unwittingly offend, has turned them into friends, at least outwardly.

Since Catholics constitute from thirty to fifty-five per cent of the readers of the metropolitan papers these would not dare to offend if they were reminded by the receipt of many letters that they are unfair to their subscribers. No editor likes to be labeled "unfair," or "prejudiced."

In every city where there are 1,000 Jews there is a "public relations committee." It sees to it that there will never be anything anti-Semitic in the local press—and you are aware that nothing anti-Semitic ever does appear. If a small group can do this, the much bigger group of Catholics can do it also. It must be somebody's business, and every pastor could make it his business through two or three prudent and intelligent laymen.

Will you not, dear Father, get into this Crusade? We should probably ask "Can you conscientiously keep out of it?"

Winning More Converts

The class method does it

John A. O'Brien, Ph.D.

THE most significant single factor in the growth of the convert movement in the United States and Canada in the last two decades is the more widespread use of the group method of recruitment and instruction. To that factor, more than to any other, is traceable the steadily mounting total of converts. Wherever the method of individual instruction has been replaced with that of the class method, the annual number of converts has climbed to a new high. Rarely is the increase less than 100% and not infrequently does it run to 300% and even 400%.

The experience of Father William J. Quinlan at St. Sabina's parish in Chicago is typical. In 1943, he couldn't recall instructing a single person, while the other four priests, he estimates, may each have instructed two or three. Then at the suggestion of the pastor, a public inquiry class was launched.

Things began to happen fast. Despite the fact that the parish is in a preponderantly Catholic neighborhood, that first class netted 24 converts and succeeding ones brought similar gratifying returns. As a result of four such classes extending over slightly more than a year, 190 people were instructed and 93 have already entered the fold! Some of the others will doubtless come in later.

The results achieved by the Jesuit Fathers at the Gesu parish in Milwaukee tell a similar story. Upon the establishment of the group method of instruction in 1945, the number of converts received in a single year shot up to the astonishing total of 149. "It is as easy," reports Father W. J. Grace, S.J. in describing the inquiry class method used there, "to say it to a hundred as to one" . . . and, it might be added, much more interesting for the auditors as well as for the instructor.

In Lansing, Monsignor Gabriels, an indefatigable searcher for the sheep that have strayed from the Master's fold, has received more than 1,600 converts. What is the secret of the technique which has enabled him to average 50 converts a year for the last 25 years? It is the holding of classes of instruction three times a week all the year round. Through weekly talks over a local broadcasting station, he is able to publicize his classes and thus recruit group after group.

Discovering Gold

In Chicago, Father Warren C. Lilly, S.J. has long featured the use of the class method. In fact, even before he was ordained, he

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organized a convert class in an idle room at St. Louis University and saw twenty of them enter the fold. He has been organizing classes ever since and has been privileged to receive a thousand converts in the first twenty years of his priesthood. The secret? His constant use of the inquiry class.

The parish where the class method of instruction has given one of the most striking demonstrations of its fruitfulness is the Cathedral parish of the Immaculate Conception in Denver. Until 1914 the individual method of instruction was employed; in that year priests under the direction of the zealous pastor, Father (later Monsignor) Hugh L. McMenamin received 28 converts. That was an impressive total in those days; but Father McMenamin had dreams of still larger numbers.

With the courage of a pioneer he launched a program of public information classes. The first year the total jumped to 43! Never since has it come within speaking distance of the twenties or even the thirties. A prospector had struck gold! And it proved to be a richer lode than that which drew the forty-niners in rushing droves to California.

In the first nationwide survey of convert work, which we conducted in 1925, we found his parish was at the very top of the list with a yearly average of 64 converts. The number has continued to mount: during the past nine years *an average of 117 persons* has been received annually into the Church! The secret? The use of the class method plus the cooperation of priests and parishioners in recruiting prospects.

Out of a total of 974 received in 1947 in all the parishes of the archdiocese, the Cathedral parish received 147, or more than one-sixth of the total. If each of the other 78 parishes with resident pastors had received but one-third as many (49), a total of 3,822 would have been gained in that diocese. It would be enormously interesting to see if such an average could not be achieved by all the parishes in the United States and Canada if the methods of recruitment and of instruction used in the Cathedral parish were universally employed. Certain it is, however, that the present pitiably low average would be multiplied many times.

An Eye-Opener

While Father McMenamin was striking gold in Colorado, another prospector was finding an equally rich vein in Wisconsin. Father A.B.C. Dunne at Eau Claire had likewise discovered the secret of lifting his total of converts above the 1,000 mark. By the systematic use of the group plan of recruitment and instruction this zealous priest was winning year after year an unprecedented number of converts.

Stopping to say Mass at his church some thirty years ago we found that just a few weeks prev-

iously his Ordinary and his people had assembled with him to rejoice and to render thanks to Almighty God upon the reception of his thousandth convert! This in spite of the dominantly Lutheran complexion of the community. While he was still explaining to us his methods, a group of people arrived for instruction—this was about 10 o'clock in the morning—and gathering up his charts, cut largely from the U.S. Religious Census, off he went to be "about His Master's business."

It was an eye-opener for us: the narrow horizons which then closed in the convert scene were shoved back and we secured a vista not of the customary two or three sheep being brought back annually to the fold but of a goodly flock that came trooping after their shepherd. Later we invited him to detail his methods in *The White Harvest;* but before he could do so, the Good Shepherd whom he had served so faithfully called him home.

Not in words nor on the narrow pages of a perishable book did Father Dunne detail the story of his methods, but in the Esperanto of heroic deeds he wrote on the wider margins of the skies the imperishable record of one of the most fruitful apostolates in the convert field in America. The secret of his success was the tireless use of the group method. His name is inseparably associated with that of Father McMenamin; and to these two pioneer prospectors who unearthed a golden method of winning converts and demonstrated its amazing value, we pay a reverent tribute and acknowledge our indebtedness—a debt we can all best discharge by walking humbly and faithfully along the trail they blazed for us through the wilderness.

450 Converts A Year

St. Charles Borromeo parish and its subsidiary church, St. Aloysius, top the list of Negro parishes—and of white parishes as well—with a yearly average of approximately 450. Located in New York's Harlem, these two churches appeared to be on their last legs as the complexion of the neighborhood changed radically: Negroes poured in like a tidal wave and the whites moved out. Only the shells of two once mighty parishes remained. Appointed pastor in 1933, the late Msgr. William J. McCann threw his 220 pounds of muscle and brawn into the herculean task of winning the newcomers for Christ.

If he was to move at more than a snail's pace, he knew he would have to use the group method of recruitment and instruction. That is precisely what he did. The results are so startling as to command the attention of every priest and layman even mildly interested in winning souls. The tide was turned. Instead of dwindling away by the hundreds each year, the parishioners began to increase: from a pathetic remnant of 318

in 1933, the number climbed to the peak of 7,000 in 1948—achieving the staggering annual average of 445!

The secret? The steady and unwearying use of the group method of recruitment and instruction: priests and people are mobilized in the ceaseless search for souls. If proportionate results were obtained in all our parishes how quickly would the sky-darkening pyramid of the 80,000,000 churchless people of our land dwindle to an invisible speck! The reader will find the fascinating story in *Winning Converts*.

Wherever a number ranging from 50 to 100, or any other unusually high average, is received, investigation discloses that the class method has been used. It is unquestionably the *most fruitful method* of winning converts. Why then is it not more generally used? Why do so many parishes, probably the majority, still retain the individual method?

The reasons vary: in some instances, pastors don't seem to be aware of the far greater effectiveness of the class method; in others, they think the class method is too slip-shod, too haphazard and doesn't enable the instructor to know the needs of the individual or to minister to them effectively.

A Common Misconception

After a recent conference on the class method of instruction, which we were privileged to give to the priests of the Holy Cross Community at Notre Dame, a venerable priest and former pastor arose in answer to our invitation for an open forum discussion and observed: "I always instructed inquirers individually: I felt that it was important to know the reaction of each individual and to give him a chance to express any difficulties in his mind. I would not have felt safe in instructing more than one at a time. It's too much a case of hit-or-miss when you're instructing several; you don't get to know each individual, his needs and difficulties. Hence I used the slow, hard method of individual instruction." We have presented his observation because it mirrors, we think, the mind of many pastors who cling to the practice of private instruction.

In reply, we said in substance: The aim of every priest is to instruct the inquirer as thoroughly as possible in the doctrines of the Catholic faith. If he feels that he can do this more effectively through private instruction, he is, of course, perfectly free to use that method. The end is the important thing: the methods of achieving it are subordinate matters. Nevertheless, much of the hesitancy to use the group method is traceable to the notion that such a procedure does not permit the instructor to get a close-up of each member, his background, training, needs and difficulties. The general idea is that the instructor meets the class only as a group.

If true, this would be a serious defect; but we know of no experienced user of the class method who proceeds in such a fashion. The group method is *always* supplemented with individual conferences wherein the instructor gets a picture of the individual's background and needs. Each individual is invited to remain after any class lecture and clear up any difficulty or obscurity.

The experienced instructor will keep his finger on the pulse of each and make himself accessible to every member for the further elucidation of any point. Hence when we speak of the class method, we mean that method supplemented by abundant, individual contact and instruction. Experience shows that the teachings of our faith can be presented in a simple popular manner that brings the subject matter well within the ken of virtually any group of adults.

More Satisfactory For All

Such a manner of exposition is, moreover, more pleasant for all concerned: the interest and enthusiasm of the group is contagious; it infects every member, even those who may have been somewhat timid and uncertain at the beginning. The speaker likewise finds that his concentration is deepened and his enthusiasm is more readily aroused when he is addressing a fair-sized group than when talking to a solitary auditor. It is more pleasant for the instructees because the attention of the priest is directed toward the group as a whole and hence the members are free to relax occasionally; whereas in private instruction the priest is gazing for an hour or more at a single individual who is likely to find the going pretty strenuous and exhausting.

Experience shows too that members enjoy the group method and generally prefer it; an *esprit de corps* develops quickly and members not only feel "at home" with the group but also develop an interest in the progress of one another. After the first few meetings it is common to see them working out ways of helping members who are without autos and who live considerable distances; they arrange to give such members a "lift" both coming and going and not infrequently they talk over the points developed in the instruction that evening.

The private method of instruction suffers from an obvious limitation: the small number that the average busy pastor can instruct. If he has only ten under instruction, he will have to devote a minimum of 20 hours a week for about three months. If he instructs but three on one afternoon, he finds himself at the end of the third hour beginning to talk like a phonograph—and feel like one as well. We have employed both methods—individual and group—over a period of 34 years; both methods spell work and plenty of it; but

the group method is far more fruitful.

In fact, any priest who, in addition to the other duties of the pastoral ministry, endeavors to win 40 or 50 converts is driven by sheer necessity to use the class method. Even with that as the normal procedure, he is likely to find that some persons can't come at the time assigned for the group meeting and he will be obliged to take them individually—though the endeavor might well be made to hold the number of such individuals to the minimum. Then, too, sickness and other circumstances will cause some members to miss a class occasionally and here again he will be instructing them individually on the subject matter missed.

A Standard Plan

As this point—the superior efficiency of the group plan—is crucial in the shifting of the convert movement from low gear into high, we shall endeavor to deepen the conviction of our readers on this matter by a few further considerations; for we are certain that as this conviction spreads and becomes translated into practice, the annual total of converts will climb speedily from the hundred thousand to the million mark. As an ounce of practice is worth a ton of theory, we shall describe the details of the group plan of recruitment and instruction as we have actually applied it and let the results speak for themselves.

We do this all the more gladly because many priests in different parts of the country have indicated they were not familiar with this method of procedure and would welcome an outline. We offer it humbly for whatever assistance it may yield and proclaim in advance that its main features will be found in most of the group plans now operating. We shall welcome from experienced instructors information concerning any additional details which have been found to enhance its fruitfulness.

Invited by pastors of churches in this vicinity to work out a practical plan of procedure for priests and people, we traced out on the basis of some thirty years' experience a standard pattern. We pressed three of our graduate students in Christian Apologetics into service to give them some practical experience and one of them wrote his M.A. dissertation on some of the problems involved.

In the next issue we shall describe the method of recruiting a group for instruction.

Spiritual Reading

"I would like," said the lady, "a nice book for an invalid."

"Yes, Madam," said the clerk. "Something religious?"

"Er—no," replied the lady; "the doctor told him this morning he was going to get well."—**Wall Street Journal.**

Gendarme Pastoral

How the police can help us

Paul Sauer

A YOUNG Catholic journalist prefaced one of his recent articles with the assertion that he learns all of his theology from children. And the way he explained it, it was true. More than that, it was good, so good that I am tempted to try a too-clever parallel by saying that we can learn all of our pastoral from policemen. But my attempt would be a failure, because it is not wholly true. Yet there is truth of a kind, and perhaps you would be surprised, as I was, to see how many times Clancy, Blistowicz, and the rest of the be-badged boys in blue have stepped into difficult situations and saved both time and souls for the priest.

Case number one developed this way. One of the parishioners, a girl of eighteen, came to the rectory with her ex-G. I. boyfriend to make arrangements for their wedding. Since preliminary questioning showed nothing irregular I began to get things ready. Within two weeks it was done, all the papers were in, all the questionnaires filled out, everything was in order. The couple chose one of our open dates for their marriage and continued to come for the pre-nuptial instructions. I didn't suspect a thing; but the girl's father did. He was uneasy about the boy friend.

"He's too old not to be settled by this time, Father," he said. "It worries me. I just can't help feeling that something is wrong, yet I have nothing to work on. And the girl is so much in love with him . . . I . . . well, I'm worried. That's about the sum of it."

It was easy to sympathize with him, but a bit harder to discover what else could be done to settle his mind, that is, until the next afternon when I met the sergeant on the parish beat. I told him what I was up against and asked if he could help. Next day the block that housed the G. I. boy friend had a "census." It was bogus, of course, but the sergeant put on a good show, starting with the first house and working down the line. Everywhere he inquired for ex-G. I.'s. If there was one he stopped and asked some questions. Then he moved on. When he got to the boy friend's house he found only the grandmother at home, but she was delighted to have a visitor. Her grandson? A fine boy with a splendid war record. Married? O, yes! He has a lovely wife and one of the darlingest little girls. . . Then a few more innocent fillers and finally: Any more ex-G. I.'s in this block? No, she didn't think there were. Well, then, thank you,

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These tales—all of them true—come from Baltimore.

madam, and goodbye. The "census" was over.

So was the marriage, of course, but a few other things have persisted: the gratitude of the father and of the girl herself (once she got over what was really a bitter heartbreak), and a graphic lesson for me in a new pastoral technique. I was to use it again, but not before a friend of mine had discovered for himself how useful the police department can be.

A Case of Desertion

He picked up his case through a niece who came to him one evening with a married girl friend in tow. After the young woman told her story—the quarrels, the growing tension, her husband's break and disappearance—Father X reached for his 'phone. He dialed the station house and asked that a police friend of his be told to see him. It was that easy. Within half an hour the officer had drafted a "missing person" report, complete with a full description of the husband, and had had it teletyped all over the country. But the next day, before the police facilities got into operation, the husband turned up at his mother's home. He was through. His marriage was a bust. He would live at home and make a go of it alone. He would never look at his wife again.

News of the husband's resolves got to Father X, who weighed them against the wife's story and decided that it was time to speak to the husband and attempt a reconciliation. Yet he could not risk antagonizing the boy, because he might leave town again. The first move, then, could not come from the rectory. So in a day or so the husband's mother had a uniformed caller. No, he was not after the boy, but only wanted to make sure that he was home so that his name could be stricken from the list of missing persons. Put at her ease, the mother yielded easily to the officer's suggestion that the boy be talked into seeing a priest. Father X, an expert in marriage problems, was just the man for him to see. The mother thanked the officer, assuring him that she would talk to her son.

Next day the boy saw Father X. He told his story sincerely, eagerly, glad to get the anger out of his heart, hopeful of being happy with his wife again. Fortunately the difficulty was run-of-the-mill, not at all insurmountable, and when he saw the solution the husband begged the priest to 'phone his wife. The two of them met that evening in Father's study and wept in each other's arms, neither realizing, even yet, the part that the law played in the restoration of their happiness.

Naturally, not every case in which the police help the priest reads like a movie scenerio. There was one that involved a narrow street and a much used school-exit. Without sidewalks, constantly carrying traffic, the street was a real hazard to the

life of the children, who had to back up against parked cars in order to keep from being run down. When the parish priest explained the situation to the officer on the beat the danger was marked for elimination. An intelligent report sparked the interest of the officer's superiors, and they saw to it that the necessary City Ordinance was passed in record time enforcing a blanket prohibition of parking on one side of the street.

The Rifled Poor Boxes

Almost as routine was the case of the poor boxes, but this one, like the famous Haydn symphony, had a surprise at the end. Let's say that it happened at St. Paupertas'. The trouble with the poor boxes was, of course, that they were being rifled daily. Unwilling to give up even insignificant alms to sneak thieves, the pastor sent for the officer on the beat and asked his co-operation. At first nothing happened—no robberies, no arrests. Then, during one of his frequent visits to the church, the man of the law caught the cracksmen at work. But they were too young to arrest. They were only little fellows, a pair of brothers who attended the parish school. Naturally, the pastor did not want to prosecute, so after giving them a lecture he let them go. Some days later the boys were at the poor boxes again. Once more they were caught, and this time they tried to beg off on the plea that they needed the money for the movies.

The pastor was stymied. He wished to be lenient, but he could not in justice countenance the thefts. From an earlier investigation of the parents he knew that it would be useless to appeal to them. While he was searching for a solution the officer made a suggestion. Why not enroll the boys in the police boys' club? That would give them something to do besides going to the movies, and it would cost them nothing. Every day after school there would be pool tables, badminton, boxing gloves, a bushel of games, a library, and a workshop awaiting them at the station house. The pastor welcomed the idea. In a few days the boys were enrolled, and in a few weeks the constant, wholesome, off-the-street activity had wrought a major reconversion in the quondam poor-box pilferers. Perhaps a month went by. Then one evening the pastor received two callers. They were the brothers, who had come to bring a gift — their own handiwork, sturdy, reinforced, almost impregnable—a new poor box!

The Stubborn Bachelor

Then, of course, there was the elderly spinster and her septuagenarian bachelor brother. The old man had been away from the Sacraments for longer than his pious sister could remember. True, she had tried to get him back, but it never worked. All she could do was talk to him,

and talking accomplished nothing. Even an appeal to the parish priest failed, for every time he approached the man and spoke about death and a Catholic burial he got the same brusque answer, "It's my business, and I'll take care of it some other time."

Easter passed, spring was tanned to summer, and the old fellow remained as stubborn as ever. Then the priest thought of the impending policemen's retreat. He looked up the neighborhood sergeant and learned that while it was not customary to accommodate civilians in the retreat an exception could be made. The real difficulty lay in getting the old man to go. Without guaranteeing results the sergeant accepted the challenge. Not long after that he struck up a conversation with the old man as he was idling the afternoon away at the water front. The old fellow liked him, so they met often. Finally the sergeant invited him to spend three days with himself and a lot of other policemen on a large, secluded river resort, all expenses paid. The old fellow smiled his acceptance, then shot a quid into the harbor.

Next week he motored to the "resort" with the sergeant. After they arrived, seventy-four other policemen made "grandpa" welcome, while the sergeant went to the retreat master and told the story. That evening the priest sent for the old man. He came, and before he left the priest's room he had made his confession and been reconciled to God. When he met his police friends afterward he was as happy as a nun on a picnic, and to those who inquired he confided slyly that his last confession had been precisely fifty years ago.

Possibilities For Good

In the city in which this incident occurred it is, of course, the annual retreat which briefs the policemen in their role as assistants-extraordinary to the priests. True, it does not succeed with all, but while getting their own lives re-geared to God some of the men generally acquire a new awareness of the possibilities for service hidden in their policing duties. So it is only normal to learn that when a woman shot and killed her husband, who attacked her in a drunken frenzy, the questioning retreat-policeman inquired about her religion. He made it look routine, showing no particular interest when she said that she had been a Catholic, and a good one, until she gave up her religion — "for this." But that same day another man had that information and was seen to call on the woman to offer his sympathy and assistance. It was the priest. At the trial, not long after, the state confessed the woman not guilty, and the following Sunday, for the first time in twelve years, she was again at the altar rail.

An isolated case? Not at all. It has a parallel in a dozen oth-

ers—like the early-morning suicide that two radio-policemen discovered in a park. A revolver shot attracted their attention and when they investigated they found the body of a man slumped across a bench. He was unconscious, but even the hand that clutched the warm revolver was itself still warm. By radio the police summoned an ambulance, then one searched the body for identification while the other drove to the nearest rectory and brought a priest to the scene of the shooting. The priest gave the man conditional absolution before the ambulance arrived. As it pulled away he thanked the officers for having summoned him, especially since the rosary found in the man's pocket left as little doubt about his religion as there was about his condition. The man was prounced dead on arrival at the hospital.

The Policemen's Retreat

Only an interested policeman, well instructed, can lend such assistance to the priest. Fortunately there are many such men scattered throughout the country, but there could and should be many more, since a policeman has access to information and facilities which the priest has not. How such policemen will be multiplied is a problem that is not likely to be solved, because it is not likely to be attacked on a large enough scale. Yet in many cities wise priests will continue to do as they have been doing, organizing policemen's Mass and Communion days, giving or promoting police retreats, and keeping their eyes open and their ears attentive when an intelligent, Catholic gendarme puts his mind to one of their pastoral puzzles.

The Whole Message

"It would be a great mistake to suppose that a pastor has to teach his people only their essential duties. It is the whole divine message that he is bound to deliver to them, 'teaching them to observe all things whatsoever I have commanded you,' the Beatitudes as well as the Decalogue, the various methods of devotion and practices of love as well as the humblest and most elementary forms of moral obligations. . . Indeed the pastor may take it for granted that, among the number of those committed to his care, there are always some, often many, susceptible of a higher degree of spiritual culture, and capable, if only properly taught, of practising in no ordinary degree the Christian virtues. There may be actually among them souls susceptible, under proper guidance, of the highest forms of holiness."—J. B. Hogan, Clerical Studies.

Try the Parish

Charles E. Bermingham

Social workers need the priest

THIS is a sequel to a previous article on parish priests and social workers. To raise the level of cooperation between parish clergy and the Catholic social worker, some critical observations were directed at the ladies and gentlemen who have been professionally engaged by organized programs of Charity in many American dioceses. Moreover, a few reflections were offered as to ways and means of improving this service to the parish clergy and especially to the individual in whom both the priests and the social worker are interested.

There comes a time when anyone attempting to foster intergroup or individual relations (as between man and wife, labor and management or air forces and big navy advocates), must pose that other question which brings the party of the second part to the edge of his chair in eager anticipation. "And now having heard the criticisms and recommendations of your worthy partner in marriage, industry or defense, would you care to submit those slight defects which may have caused you some anxiety and vexation in the otherwise happy relationship?" That is exactly the point at which the present writing starts.

The promoter of better relations encouragingly puts the question with a fine spun build-up. "We know that you are loyal and reverent, free from even the shadow of anti-clericalism by reason of your family background and subsequent education. Naturally, you are reluctant to deal in group generalities without emphasizing the fact that numerous exceptions exist. But, Mr. Jones or Miss Smith, aren't there just one or two little things which you have silently observed among the good parish priests and which if improved or better ordered might make, shall we say, for more effective service to the client?" Before exposing the testimony may we sincerely and truthfully say, it was only from a word dropped now and then or from a few earnest conversations with people whose accepted devotion to the cause of Christian Charity and long recognized esteem for priests allowed them to talk more freely, that the following observations have been gathered to be submitted with fraternal regard and respect.

A Little More Consideration

Every priest is able to sketch a word picture of the ideal shepherd of souls. It isn't difficult because there is a perfect Model in the living pages of the Gospels. Has a priest ever been ordained who did not go forth to imitate Him who sought the strays, comforted the sick of mind and body, dealt with the

proud and arrogant and pitied the confused and repugnant?

Unfortunately, grim realities dim the heart-warming dreams of the Seminary Chapel. The sick whine, complain, or are simply "nuts." The poor are alcoholic, ungrateful and improvident. Wayward youth with their contemptuous indifference deserve a tongue lashing more than kind words. Birth controllers, shoddy wedded couples and outrageous profligates take the place of those pentitents who turned to God swiftly and surely at a few words from the Divine Master.

Then come social workers from Catholic Charities, from the courts and from the Welfare Department dragging in more of the same characters, like dead cats, to be left at the rectory with the hope that the priest can perform a miracle of Grace in their behalf. After a few sessions with such unresponsive dolts, a fright both to God and man, it becomes increasingly easy to say "they are simply no good." "I've done all I can." "It's a waste of time." Then you seem to hear a Voice asking, "Are you sure, My priest?" You wish you had joined a missionary society and had to deal with simple heathens instead of with salt that has lost its savor.

The fact of the matter is that social workers contacting the parish clergy in the line of duty do not see priests engaged in activities which bring forth the best qualities of cordiality, sympathy and attention. These social workers do not see us arranging the nuptial Mass of a fine Catholic couple, instructing the well disposed convert, inspecting the renovations in the school or dealing with the respectful and cooperative members of the parish societies. These are good and necessary things requiring time and energy which we give in full measure. They are the ninety-nine things that have to be done. But the social worker writes, phones or visits about that one family or that one youth presenting a "problem" and asks cooperation. Frankly, your response doesn't sound like that of a detective getting a lead on a case, or a salesman receiving a tip on a new customer. In fact, there is a slight note of bother in your voice when you say "All right, send them around—I'll see what I can do." The social worker knows that you are zealous for souls and for the lost sheep, but she feels that maybe she isn't sending your way the right kind of lost sheep.

Social workers are anxious that priests be supplied with the right kind of cases. The trouble is that case loads are filled with the other kind and many social workers would like to find more priests who would accept them, if not with joy, at least with more readiness. Indeed the social worker glows at the thought of presenting the right kind of case to Father. Here is an uncomplicated, ready - to - be-made marriage revalidation. Here is one filled with faith and a strong man's weakness, who

wants to take a pledge. We need a letter to the judge saying that the boy is from a good home and we will keep an eye on him. These are the situations, my esteemed confreres, that many social workers feel the Fathers accept more willingly and therefore handle best.

Some Priests Are Imposed Upon

Social workers definitely impose on a certain type of priest. They bring him the worst kinds of cases. We describe him so that those who wish can put him in reverse and thereby avoid any imposition compatible with their conscience. Let's see how he gets involved in the mess.

Almost with glee, the social worker hands it to him with these words. "This family is known to a battery of social agencies in town. Probation officers, Public Welfare people and the Traveler's Aid have more than a bowing acquaintance with members of this outstanding family. They still list themselves as Catholics and so Public Welfare, which is putting money into the home while daddy serves six months for disorderly and alcoholic conduct, ardently desires the cooperation of our Catholic agency. Somebody told them we had to do with instructing the ignorant and admonishing the sinners. This family is a rich mixture of both. Of course, the experienced non-Catholic supervisor told us that it would be hopeless, that the children should never have been born and that the home should be broken up once and for all. We gave him our stock answer to that; something about no case being hopeless in the eyes of our Church and that Grace plus a charitable interest will certainly salvage something from the situation.

"Father, this isn't a 'quickie.' It isn't just the baptism of the two youngest kids and a pair of shoes for the oldest girl. It's what our jargon calls 'a long-term casework job.' Sin and ignorance is deep seated and will have to be chipped off a little at a time. Unless a miracle intervenes, I hope to be married and have a family before the last chapter is written on this case. In the meantime, I will visit them regularly, gain the confidence of the mother, do something about the children's health and rearing, get them away to a camp in the summer and any other odds and ends that have to be attended to. Mostly, I will be chipping at the ignorance and sin.

"I know that you will do the part that only a priest can. You have done the same in those other 'no good' cases which we have snatched out of the court or Welfare Department. Don't get changed for a few years and maybe we will make the D.P.W. supervisor eat his words!"

Strangely enough Father does not drop the family a note asking them to come in and see him. He has good feet and adequate shoes, so he simply goes down late one afternoon and drops on them like a ton of bricks. The house is dirty. The

woman is sourfaced and noncommital. The kids laugh and peek out from behind the door. He doesn't start by asking who has not been baptized, whether the woman made her Easter duty or why hadn't the older children been sent to instructions. Being a philosopher, he remembers that what are objectively the strongest and most important reasons are sometimes psychologically the weakest. Teleologically, he realizes that what is primarily intended is often finally accomplished. He has just one thing to sell at this time—a human sympathy for human needs. When he has built that bridge, he knows that he can eventually bring over it those spiritual helps so badly required by this family.

He expects no cordial reception or response on the first, second or third visit. He expects backsliding and ingratitude in the future. Yet, he knows that eventually one, several or all of those in the family will reach out through ignorance and lack of virtue and grasp this concept: "This priest is really interested in us and in me. He is not just pushing religion at us on a take it or leave it at your risk basis. It is because he is interested, as Christ would be, that he wants us to take these things which will help us."

Social workers know that there are many priests who will carry on this patient, persistent, "long-term casework job." However, they respectfully pray that many more might do likewise in spite of the bazaars, the building program, the basketball league and the ninety-nine other important activities of parish life.

The Scientific Twist

Social workers wonder a little whether there is some kind of methodology in pastoral casework. They wonder if parish priests are in possession of one or several ways which experience and sound practice have indicated as acceptable and effective in dealing with certain problems. The social worker is trained to aproach the problem and work to its solution in an orderly fashion. While the art of making people over or influencing them to accept correct standards and solutions cannot be reduced to a tight science, there are ways of going about the job which have proven sound and effective. Social Work has some commonly accepted principles and techniques in carrying out the process of human relations and human engineering. The social worker may wonder at times what an authoritative outline looks like in that science which somebody has told her is called Pastoral Theology. It sounds scientific, but even allowing for individual differences of application, it is difficult to perceive a commonly accepted and systematic practice of this high sounding science.

The question is whether pastoral casework in a number of instances is a laisez-faire, rule of thumb, and hit and miss procedure. One is reminded of the veteran policeman interviewed

before a class of rookies in a modern police school. "Patrolman Moriarity, will you tell these men what technique you would aply in the face of a riotous and disorderly crowd?" "Sure, Lieutenant, I'd use the Donnybrooke Fair technique. Where I saw a head, I'd hit it!" The general idea being that if you hit enough heads with a sixteen-inch white-ash night stick, the riot ends! Alas, modern methods have invaded that field of human relations involving policemen and mobs. Heads and night sticks still meet, but they have found ways of dealing with such situations which are less arduous, more effective and take up fewer beds in city hospitals!

Perhaps there is some basis for the social worker's desire for a better understanding and interpretation of the practice of pastoral theology. The physician, policeman, salesman, front-line soldier and many other walks of life have systematic ways of going about their work, analyzing the problems, deciding the best method of approach and determining when to call in those outside of their field for cooperative assistance. They don't rely merely on personal ingenuity and prudence although every method ultimately rests on these individual factors for optimum success. The social worker can read a book or learn at a lecture what these other professions or occupations consider their competent field of work and the ways found best to carry out its practice. The social worker knows that Canon Law and the liturgical rubrics do standardize quite rigidly certain of the priests' activities. But when it comes to the application and the practice of the cure of souls, especially in problems in the external forum, (a term to be used with social workers only if they are ex-seminarians) there seems to be a wide latitude to put it mildly!

For Instance—

Resorting to hyperbole without stretching the truth, our mythical Miss Jones finds herself between two radically different policies of pastoral practice. She is told by Father X, "Remember, I alone am responsible for the souls in this parish. Practically all marriages and behavior problems involve religious and moral defects. The priest must deal exclusively with such cases. You may go into the economic, health or legal angles. I trust however that neither you nor the judge in the family court will decide to relieve the priest of his responsibility for the Catholic people in this parish."

In the next parish, Father Y tells Miss Jones, "The chief function of the social worker seems to be to pass the problem to the parish. We are here to administer the Sacraments and teach the Gospel. We are doing that and will do it for any of the people you are serving. But did not the Bishop set up the Charities to take these social problem off our shoulders? Our

people are generous in the annual collection. Yet, almost every case in the children's court or in the Welfare Department comes back to roost on our door step. Please, Miss Jones, try to do your job and we will do ours!"

Miss Jones is slightly confused if she meets Fathers X and Y on the same day. She wonders how many schools of pastoral theology are extant and whether books in English will explain policies and practices of those schools which the priests in her district are following. She excludes entirely from her mind the possibility that there may be arbitrary dictums in the science and practice of pastoral theology in our great Church.

However, our Miss Jones was deeply impressed at a recent interview with Father Smith. He had just received a letter from the Bishop inviting him to serve a parish in another part of town. He informed Miss J. that he intended to accept the invitation and this would be the final conference on the cases in which they were mutually interested. Then he showed her some sheets of paper. They were typed up or written out in long hand. "I have been keeping a record on a dozen or so special problems I have been working with. They include some known to you. These sheets give an outline of the dealings I have had with the people, what I have found out about them, how the problems might be worked out. Here, for instance, is the Brown Family which you know about. The notes even tell how I think you are progressing with them. I am giving these to the pastor with a suggestion that he give them to my successor. Sort of like one doctor taking over the practice of another and having a confidential file of information to continue treatment of the patients."

"But, Father," exclaimed Miss Jones, "you have kept case records! I thought only social workers, doctors and salesmen do that. Is this a recent order of the Bishop, or is it in a new book on this pastoral theology you speak about!"—"No, Miss Jones, this is my own idea. The Church encourages us to borrow or invent good ideas. Perhaps some day, I will write a few of them down for the benefit of other priests who like myself would like to do a more efficient and nonetheless zealous work for the salvation of souls."

The Social Worker

The social worker comes from a parish and works in cooperation with parishes. Both priests in the home parish and elsewhere have opportunities to build the morale of actual or potential social workers. There is something in prestige and the regard of others, especially of people whom we are taught to respect for their goodness and intelligence. Miss Jones wonders sometimes if her job is important in the eyes of priests. In her parish, there is a secretary to a congressman who knows important people. There is a big

league ball player. Anne, who just got out of the Sisters College, is an airline hostess in a trim uniform. She flies to Europe once a week and serves coffee and aspirin to important people. Bob is a young policeman and is already on his way to being a sergeant. And there is that career lady, a buyer of chinaware, who flies all over the country, makes a fabulous salary and is generous to the parish and other Catholic interests.

"I wonder," says Miss Jones to herself, "if this job of teaching kids or helping people is really thought of as something. I wonder if the glamour boys and girls and those with big incomes aren't given a higher rating, not only by the worldly but also by the unworldly. I wonder if Father just laughs in good humor at us schoolmarms and social workers or whether underneath there is an unconscious impression that our jobs are unimportant, routine, and tolerable. I don't ask to be considered important personally, but I wish that the good Fathers would encourage me to take my job more seriously and to serve these people with a greater sense of dedication."

Resolutions

The spiritual bouquet of this gadfly meditation on the relationship of two important groups of people might be "omne humanum perfectibile." Actually, the author knows of one priest who needs perfecting and is possibly perfectible. Your writer takes a Pauline pride in this admission of omissions. First, I resolve to encourage and help as well as criticize these Catholic professional "do-gooders." I will try to get even more intelligent and more finely dedicated people to join their ranks. I will think of a social worker in a Catholic agency as a "trained nurse" working under the direction of the Episcopal superintendent and priestly physicians in the cure of souls.

Moreover, I shall inspire these lay workers not only by words but also by example. I will bring about a better balance between the ninety-nine and one activities so that this worker and her clients will see in my practice a systematic effort and zealous interest even in the hardest of cases. I will pray that my successors will have the advantage not only of excellent courses in Moral, Dogma, Canon Law and Scripture, but likewise an equally excellent seminary course in the practice of pastoral theology or whatever it should be called. If there is anyone who would like to join me in these resolutions, I am sure he will find plenty of seats in the rear of the hall!

"In shallow men the fish of little thoughts cause much commotion. In oceanic minds the whales of inspirations make hardly a ripple."—**From the Hindu Scriptures.**

N. O. D. L. Notes

Judge calls for housecleaning

Points out evils in entertainment

SOME newspaper comic strips, advertisements for night clubs, night club entertainers, and miniature novels stand in need of thorough housecleaning, according to Judge Leo B. Blessing of the Orleans Parish Juvenile Court, quoted recently by NC-News Service.

Judge Blessing is chairman of the comic book committee that was named by Mayor de Lesseps S. Morrison. The committee of approximately 20 members includes representatives of local distributors of comic books, Catholic, Protestant and Jewish organizations, civic clubs, the district attorney's office and the public library.

"The committee," Judge Blessing said in a written report, "admits its inability to participate as a 'comic book committee' in any program designed to control these situations, but it is willing to cooperate as far as possible in any effort or program to correct the evils.

"In calling attention to these several objectionable conditions, the committee hopes that the organizations whose representatives compose this committee, will be able to alleviate such conditions by whatever concerted action may be advisable."

Comic strips in newspapers, Judge Blessing said, "should be subject to the same control as comic books."

Newspaper advertisements relative to the theater and night club entertainment, he said, have been decidedly objectionable, according to the criteria which the committee employs in judging comic books.

"The committee understands that advertisements necessarily must attract the customer's attention, but this committee feels that the newspapers should exercise more restraint in presenting their material as a further safeguard to the morals of this community," the judge said.

He criticized night club operators who hire entertainers because of their criminal records, saying that the operators' "attempts to capitalize on participation in crime are revolting to decency and insulting to the intelligence."

He attacked miniature novels as "objectionable because of obscene and suggestive covers."

Judge Blessing, who reported that his committee on comic books has met with some measure of success since it became operative in April, has received "splendid co-operation" from local distributors in removing objectionable comic books from sale. He said that suggestions for changes in some other comic books have been made by publishers.

"The committee," he said, "realizes that present improve-

ment may be due in great part to the efforts of other groups organized greatly in advance of this committee. The committee does feel, however, that the continued interest of the organizations represented thereon is necessary in order to insure steady improvement in comic book content and presentation for protection of the youth of the community."

Magazines Disapproved

BY THE

National Organization for Decent Literature

September, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have out attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Authentic Detective

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits of Beauty
Breezy Stories
Buddies
Big Detective Cases
Blonde Baggage

Cartoon Humor
Cheers
Comedy
Crime Detective
Charley Jones Laugh Book
Confidential Detective

Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull
Experiences

Fact Detective
Fantastic Adventures
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective
Famous Police Cases

Gaiety

Human Detective
Headquarters Detective

I Confess
Intimate Romances

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
My Romance
Modern Romances

National Detective Cases
Night and Day

Official Detective Stories

Pack of Fun
Peek
Picture Show
Police Record Detective
Popular Psychology Guide
Popular Songs
Pepper
Police Detective
Pix
Personal Romances

Real Detective Cases
Real Story
Real Western
Revealing Detective

Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Sports Fiction
Strength & Health
Screwball
Special Detective
Startling Detective

Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Detective
True Police Cases

Uncensored Detective

Western Trails
Wings
Wit and Humor
Whisper
Wink

What's news with the

YOUNG CATHOLIC MESSENGER* GOES TO LARGER TYPE

During the 1949-50 school year the YOUNG CATHOLIC MESSENGER will use larger type in all its pages. This will greatly increase general readability with no material curtailment of subject matter. In its civics, citizenship and current events program this year, the MESSENGER will give increased emphasis to the teaching of Christian social principles. Orders placed now will insure delivery at the start of the school year. Weekly. Grades 6-9.

* Also published in a special *Confraternity* Edition, for the religious instruction of Catholic pupils not attenting parochial schools.

THE MESSENGER WORKBOOKS

The practical knowledge of skilled catechists has gone into the preparation of the MESSENGER Workbooks in Religion. There are eight projects of 24 pages each, covering all grades on the elementary level. Ideal for use in the parish classroom, Confraternity class, and religious vacation school. 15c each; 10% discount, 2 to 99 of a single title; 20% discount, 100 or more of a single title.

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TREASURE CHEST PLANS
SPECIAL CITIZENSHIP SERIES
Prepared under the auspices of the Commission on American Citizenship of The Catholic University of America, a citizenship series in picture-story form will highlight TREASURE CHEST this year. Chuck White, popular favorite of TREASURE CHEST readers, will be back again. Picture-stories of the founding of U. S. religious orders will be a new feature. For the first time, the Acts of the Apostles will be told in the picture technique.
TREASURE CHEST
GEO. A.
PFLAUM
PUBLISHER, INC.

AYTON 2, OHIO

Notes On Indulgences

F. Joseph Mutch

Designated visit and intention prayer

AS the reader knows, the four "usual conditions" which ordinarily must be fulfilled to gain a plenary indulgence are confession, Holy Communion, visit to a church or public oratory, prayer according to the intentions of the Holy Father. With the publication of *Preces et Pia Opera Indulgentiis Ditata,* in 1929, uncertainty arose as to whether or not the prayer for the intentions of the Holy Father must always be said during the visit to the church when *both* are prescribed. Up to that time, the grant of indulgence usually specified, "visitatio ecclesiae et *ibi* oratio ad mentem Summi Pontificis. "But in the Collectio of 1929 and in the *Preces et Pia Opera* of 1938, *ibi* does not occur; merely, "visitatio ecclesiae vel publici oratorii et oratio ad mentem Summi Pontificis." Many theologians came to the conclusion from the wording, that the prayer for the Pope's intentions need not be said during the visit, unless it is expressly so ordered, as it is in all *toties quoties* visit indulgences and in the case of a few others. Also, on September 20, 1933, the Sacred Penitentiary decided that the visit condition is fulfilled by saying any vocal or *mental* prayer, if no specific prayer is prescribed. Since the prayer for the Pope's intentions must be vocal, and since the prayer during the visit may be mental, it would seem that the Pope's prayer need not be said during the visit—unless so ordered. Msgr. de Angelis says there is no doubt that they do not always go together, and he settled the point by saying: "Non sunt documenta in quibis expresse declaratur preces ab ecclesiae visitatione separari posse. Cum preces durante ecclesiae visitatione persolvi debent, expresse edicitur, quod saepissime accidit."

Since the term *suetis conditionibus* occurs about 348 times in *Preces et Pia Opera,* for the gaining of which indulgences the intention prayer need no longer be said during the visit, it is rather confusing for Msgr. de Angelis to say that *saepissime* the intention prayer must be said during the visit. I have no idea as to how many *toties quoties* visit indulgences there are. Several Religious Orders are favored with them on certain feast days, e. g. Portiuncula for the Franciscans, Holy Rosary for the Dominicans, Seven Dolors for the Servites, feast of St. Ignatius for the Jesuits, feast of the Holy Trinity for the Trinitarians, St. Benedict for the Benedictines, St. Vincent for the Vincentians, and others. Then there are churches in Rome that enjoy the same priv-

ilege; and there must be many churches and shrines in the Holy Land similarly favored. However —are there as many as 348? And even if so, it seems a more than slight Latin exaggeration to say that *saepissime* the prayer for the Pope's intentions must be said during the visit.

Not all the difficulties concerning the visit for the purpose of gaining indulgences are answered by Msgr. de Angelis in his volume on Indulgences; for instance: If one wishes to gain several visit indulgences consecutively, is it necessary to leave the church entirely? Must one really go outside, or is it sufficient merely to step into the vestibule of the church? No answer.

For gaining indulgences attached to pious exercises of three or more days, the visit may be made during the exercises; and it is certain that one has eight days after the exercises close in which to attend to confession and Communion. The question arises, may one put off the visit and the prayer for the Pope's intentions eight days? Beringer seems to say that one may. In fact I am quite sure that such is his opinion, but a certain S.T.D. does not agree with me. Msgr. de Angelis has nothing on the point in question.

As far as I know, all theologians hold that indulgenced prayers, with the exception of invocations and ejaculations, must be said vocally. Our author merely says the same, but he does not give any proof. Canon Law has nothing definite on the point either. In Canon 934, § 1, we learn that prayers said according to the intentions of the Holy Father must be vocal—but nothing is said about indulgenced prayers in general. The concession in regard to invocations and ejaculations (that they may be mental) was made as recently as November 26, 1934. After that date, one could argue: if it is a concession that ejaculations may be mental, then it follows that there must be some prayers which must be said vocally. Perhaps one could argue thus: It is taken for granted that the prayers in the Mass, in the Divine Office, and indulgenced prayers are vocal prayers. Well, vocal prayers must be said vocally (!). But I wish that Msgr. de Angelis had offered proof.

How To Win Friends, etc.

The sailor at the services bowed his head devoutly every time the devil's name was mentioned. Naturally, the chaplain—puzzled and even a little irked—grabbed him afterward for an explanation.

"Well," said the gob, "politeness costs nothing and . . . well . . . you never know . . ."—**Contributed**

Just For Your Information

Lon Francis

Behind the background of Freemasonry

LITTLE seems to be remembered of Pope Leo XIII's Apostolic Letter addressed to the world on March 19, 1902, in which he noted that Freemasonry* is the animating principle of modern anti-Christian movements.

Pope Leo XIII wrote:

"Including almost every nation in its immense grasp it unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantages which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the lawful state."

That utterance agrees with what Edward Eckert, an able Protestant exponent of Freemasonry, quoted in the *Dictionnaire Apolog. de la Foi Catholique (Vol. II, Col. 95):*

"No statesman can understand Great Britain are expected to the present epoch, nor the motives underlying international events, nor the developments in the political and social life of the nations, nor even the very meaning of certain current phrases and terms, in a word, he sees only the facts but cannot fathom their import, and knows not what attitude to adopt in their regard—unless he has made a profound study of Freemasonry and has made himself master of all that appertains to its character and activities."

Leo's words also agree with what Disraeli, speaking at Aylesbury, September 10, 1876, said:

"The governments of the present day have to deal not merely with other governments, with emperors, kings and ministers, but also with the secret societies, which have everywhere their unscrupulous agents, and can at the last moment upset all the governments' plans."

People are wont to draw a broad line of distinction between English Freemasonry and the Latin kind, the former being professedly atheistic, the latter requiring a belief in a Supreme Being. The sense in which Masons in the United States and

*The Monde Maconnique was the official organ of the Grand Orient in France, just as The New Age is the official organ of Scottish Rite 330 Southern Jurisdiction (the Mother Supreme Council of the World); and it is only from these official sources that we present Masonry as it really is. The work of Albert Pike is frequently advertised in The New Age, but when it is quoted the editor of that journal insists that no one has the right to speak authoritatively for Freemansonry. Hence we refrain from quoting from any work on Freemasonry, but restrict our appraisal of the Order to observations made in its official organs.

believe in God will be noted later in this treatise. For the moment we would call your attention to the following pronouncement made in *The New Age* in January, 1924:

"Any attempt to draw an arbitrary line between Latin and American Masonry is largely gratuitous . . .

"The statement that British and American Masonry has repudiated Latin Masonry is another broad statement that carries an erroneous impression. The Supreme Councils of the Scottish Rite of the Southern Jurisdiction (Mother Council of the World) and of the Northern Jurisdiction of the United States, recognizes the Supreme Councils of France, Italy, Switzerland and Belgium in Europe, of the Argentine, Brazil, Central America, Chile, Colon, Colombia, Dominican Republic, Ecuador, Mexico, Paraguay, Peru, Uruguay and Venezuela in the western hemisphere, *with all of whom the American Supreme Councils are maintaining cordial fraternal relations.*"

The Oregon School Case

It claims the credit for having initiated a referendum in 1924 designed to make attendance at public schools compulsory on all children, in the states of Oregon, California and Michigan. It hoped that if it succeeded in these states, a precedent would be established which all other states might be induced to follow. The referendum won in the state of Oregon, but lost in California and Michigan, after having occasioned the expenditure by Catholics of a vast amount of money to defeat it.

The *official organ* of the Scottish Rite 33° Southern Jurisdiction has for fifty years carried on the outside cover the four objectives which the Order hopes ultimately to accomplish. Two of these objectives are "compulsory attendance of all children at the public schools," and "separation of Church and State" in the sense recently upheld by the Supreme Court of the United States.

A Bi-weekly Service to the Press

The viewpoints of the *New Age* have been brought, *every two* weeks during the past twenty-six years, to the editors of every secular paper in the land through a news "Bulletin," and a "Clip Sheet," which editors are welcome to use without credit. Since this propaganda is nine-tenths anti-Catholic it need not be observed that its effect on formers of public opinion can hardly be exaggerated. At the time the "Scottish Rite News Bureau" was inaugurated, in June 1923, the Supreme Commander sent a letter to *editors, clergymen* and *educators.*

We have noted that propaganda distributed to all secular and sectarian papers in the United States through the Scottish Rite News *Bulletin* every two weeks for twenty-seven

years must evidently have its effect. But in order that you may know what is contained in such *News Bulletins* we quote from the single number of May 20, 1949:

"Roman Catholic Bishops Hit Alabama Protestant Leaders";

"The Way Politicians Help Roman Catholics in Canada";

"An Excoriation of the Head of the Administrative Board";

"Claims for Roman Catholic Democracy Disputed by the Popes."

In this number of the *News Bulletin* the following observation is made:

"Somewhere in the United States every few days, the press reports the criticism of a Prelate of the Roman Catholic Church State of the decision of the United States Supreme Court in the McCullom case."

Bureau Of Information

"In connection with our Clip Service we are establishing a *bureau of information,* through which we shall be glad to answer questions bearing on educational matters. The public school is the bulwark of America's liberty and national power, and we are anxious to cooperate with you in promoting its largest effectiveness.

"The Clip Service is complimentary and all expense incident thereto is met by The Supreme Council. It is sent without the assumption of any obligation on the part of the recipient. All the material therein may be used at any time, with or without credit."

In November, 1923, the editor of *The New Age* informed his readers that the Scottish Rite *News Bureau* sends its service to *4000 editors* weekly, and its Clip Service *to 30,000 ministers and educators.* There are only 1900 daily papers in the United States; therefore the other 2100 include sectarian papers, magazines, and even the small weekly papers which circulate in towns and villages.

In the July 1, 1944, *Bulletin* it is noted that that organ of the Supreme Council, 33°:

"Is the property of the Supreme Council 33°, Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction, U. S. A., and is under the direct supervision of the Grand Commander, John H. Cowles, 33°, with the Acting Secretary General, G. F. Kleinknecht, 33° (Honorary), as Business Manager.

"The purpose of these Bulletins is to promote the welfare and happiness of the nation by diffusing information *concerning education and civics.* We are anxious to have these matters brought to the attention of the people and hope the widest use may be made of the data contained in this *Bulletin.*

"Freemasonry has ever been the friend and supporter of constitutional government. Washington and the majority of his generals were Masons. The De-

claration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of the duty and responsibility of a patriotic citizenship, and as a primary consideration the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

"Communications, including suggestions and constructive criticism, should be addressed to Supreme Council, 33°, Bulletin, 1735 Sixteenth Street, N. W. Washington, D. C."

How It Presents the Catholic Church

Writing in the September, 1921, number of *The New Age* on "Freemasonry as a World Power," James E. W. Cook, 32°, observes:

"Masonry ought to be and must be the World Power. But there is a World Power with which Masonry is face to face, a World Power, cunning, crafty, and secretive, that seeks to dominate and control the life, intelligence and conscience of our people and subject them by intellectual bondage and servitude to a foreign potentate . . . That World Power comes to us in the name of Jesus, garbles and twists His teaching, and proclaims itself His sole representative on earth. Yet, when it considers itself safe, it throws aside the garb of religion and reveals its true nature as a gigantic political organization, determined to crush individual liberty and freedom of thought, and by superstition, ignorance, and fear, to bring all people into subjection to its tyrannic will . . . That World Power has muzzled nearly all our press. It has captured or poisoned our sources of information. It is organizing an army of Knights, who are sworn to bring our country to the knees of their Pontiff in humble obedience."

H. M. Mayes, 32°, writing in the November, 1923, number of *The New Age* on *The Crisis*, which he identifies with the attempt of the Pope and the Bishops of the United States to steal the American Government, said:

"This papal politico-ecclesiastical scheme has ever been, and is now, the destructive factor of the menace to human liberty in society and the affairs of men. Roman priests assert—by authority of the Pope and alleged 'holy fathers'—that they alone possess the right and the power to direct the political (temporal) and spiritual affairs and conduct of men, and that no one has any rights contrary to the will and authority of the said 'holy father the pope'; that the most penitent submission to his decrees in matters both spiritual and temporal is necessary to salvation, and without his pardon, extended through his 'holy priest,' in any act or thought, his anathema and purgatory are assured to the offending soul. All decrees must be obeyed; . . . public schools in America must be destroyed because they are 'ungodly,' not being created and controlled by the pope; the Church must rule the State; the Church is supreme!"

Another Picture

In the same number of *The*

New Age, page 1953, it is noted:

"The Roman Catholic hierarchy is the only thing on earth calling itself a church that has always been, is now, and according to its own repeated assertion, always will be, opposed to advancement in education—particularly popular education—in any direction that promotes general enlightenment; and, more particularly, it is strenuously opposed to our public school system—for obvious reasons. It is an autocratic, politico-commercial aggregation, professing religion, behind which profession it endeavors to meddle with everything else on earth, in hell or in heaven; arrogating to itself the power to decide who shall inherit the earth, inhabit it, and possess it, and finally ascend to heaven, and consigning everybody else to eternal and bottomless perdition. It claims to possess the keys of heaven and hell, and the power to open or shut the gates of both these retreats at its own sweet will.

"This is a very large order, brethren, but do not be alarmed; or even annoyed—if anything at all is certain on this terrestrial globe it is this: that it can never make good on any proposition of that kind; and that is a fact that is becoming more and more apparent every day."

The N.C.W.C.

In May, 1922, page 309, the editor's concept of the purpose of the National Catholic Welfare Conference is stated in these words:

"Under the names of the National Council of Catholic Men and the National Council of Catholic Women the papal government is organizing in our country its entire voting strength to carry the elections this year. It boasts nearly eight millions of voters so organized under control of the hundred prelates enthroned in our cities.

"This distinctively Roman Catholic political party will operate under cover. It will hold no conventions. It will nominate no tickets. The prelates who operate it know politics too well. Concealment and secret bargaining is their method and the key to their political strength in Protestant lands.

"But they boast enough votes to produce a political landslide of record magnitude in favor of the party receiving them. Armed with that mighty and decisive weapon, they will secretly demand of all party leaders and candidates a complete and unconditional surrender.

"Without the organization which they are now forming, they failed two years ago to commit the Republican and Democratic national conventions to the Vatican purposes of forcing us into war with England in behalf of Sinn Fein slackers and traitors in Ireland.

"Without such organization, the number of Roman Catholics in Congress suffered a heavy reduction."

Sermon Suggestions

For the month of September ✠ *J. F. Noll, D.D.*

As a Sacrament Marriage Belongs to the Church

September 11

Since only baptized people are in a position to receive Sacraments, marriage is a Sacrament only when the contracting parties are baptized. Otherwise it is only a natural contract which, however, because so declared by Almighty God, its Author, is binding unto death. The priest who performs the marriage and blesses it is only its witness in the name of the Church; the contracting parties, through their mutual consent, effect the binding contract.

Marriage is (1) a true Sacrament; (2) it binds husband and wife until death; and (3) as a Sacrament it is under the control of the Church.

(1) St. Paul (Eph. V, 23-32) teaches that Christian marriage is "a great Sacrament," because it represents the intimate and holy union between Christ and His Church. One would suppose that marriage would be given a Sacramental character in the Church of Christ not only because it is the foundation of a Christian home which, in turn, is the foundation of a Christian state of society, but also because special grace is needed by the contracting parties if the marriage bond must last "until death does them part." The Sacrament confers the graces needed for the wedded pair to meet their obligations and to carry their burden throughout life.

With the rejection of the sacramental character of marriage, following the origin of Protestantism, came also the disastrous plague of divorce, with all its attendant evils. Luther allowed the first divorce in Germany to the Prince of Hesse. Henry VIII, a King, granted himself the first divorce ever known in England.

That marriage was regarded as a Sacrament throughout the centuries is clear not only from the testimony of early Christian writers, but from the fact that the Greek Church—hundreds of years older than Protestantism—has always held it to be such.

A. S. Barnes, in his **The Early Church in the Light of the Monuments**, page 141, notes that representations in the catacombs, dating back to the fourth century or earlier, prove that marriage between Christians was regarded as a sacred rite.

(2) That the marriage bond was to bind until death is clear from the words which Almighty God addressed to Adam (Gen. II, 24), words quoted by Christ Himself (Matt. XIX, 5-6): "For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together let no man put asunder."

In St. Mark (X, 11-12) Christ is quoted as saying: "Whosoever shall put away his wife and marry another, commits adultery against her, and if the wife shall put away her husband and be married to another, she commits adultery." Our Savior is quoted by St. Luke

in the same way (XVI, 18); and by St. Paul (1 Cor. VII, 2-11).

The most that the Church is authorized by her divine Founder to allow in behalf of a married couple who cannot live happily, is a "separation," which does not give either the privilege of remarrying.

The Church may grant a dispensation by which a Catholic and an unmarried non-Catholic can validly marry, but she cannot grant a dispensation for a marriage between a Catholic and a divorcee, whether he was baptized or not. If you have ever heard that a Catholic, once married, has been permitted to remarry during the lifetime of the partner from which he or she was separated, the explanation is that, upon investigation, it was discovered that the first marriage was not valid in the eyes of God. If it was not a valid marriage, it was not a marriage at all and, therefore, the so-called second marriage is really the first true marriage.

(3) If marriage is a Sacrament, it should be clear that Christian marriage falls under the control of the Church, and not of the State. As you have already been told, the State may legislate concerning the age at which people may marry, concerning the procuring of a marriage license, and concerning certain civil effects of marriage. But it is not empowered by God, no more than is the Church, to dissolve a valid marriage, and to allow the separated parties to marry again. We know that this is done, in a wholesale way, in this country, but that does not make it licit before God.

There are Catholics who fail to understand all this, because they do not take account of the sacramental character of marriage for all Christians. Many have the notion that if they should attempt a marriage with a divorcee before a Justice of the Peace, they only violate a Church law that could be changed. Actually they violate a law of God, and are no more married after such a ceremony than they were before. If the Pope cannot annul a valid marriage certainly a judge of a civil court is not empowered to do so.

In explaining the wrong of remarriage after divorce never say that "the Church" forbids it, but rather God forbade it back in Eden, and Christ forbade it most definitely, as Matthew, Mark and Luke quote Him, as St. Paul clearly teaches.

We have seen how sacred Chris-

Church Cannot Annul a Valid Marriage

September 18

tian marriage was intended to be, yet how lightly it has come to be regarded by our generation. We have pointed out that Almighty God Himself, Who sealed the first marriage contract, declared it to be indissoluble; that His Divine Son, Who came to be mankind's Teacher, left no room for people to doubt its indissolubility.

We have quoted the Evangelists and St. Paul, who report Christ's characterization of a second marriage following a civil divorce as "adultery."

The law of God is expressed by the Church (Canon 119) in these words:

A valid marriage, ratified and consummated, can be dissolved by

no human power, and by no other cause than death.

Let us remove some wrong impressions: (1) Legal Separation does not warrant remarriage; (2) the Church cannot annual a valid marriage; (3) what the Pauline Privilege implies.

(1) Although the Church permits separation for a just and serious cause, it cannot grant the right to those validly married to remarry, because God Himself forbids it. The Church recognizes as a valid and serious cause for a separation, but not for a new marriage, unfaithfulness on the part of one of the spouses, unless the other spouse consented to the crime, was responsible for it or condoned it, or committed the same crime.

It is Almighty God Himself Who forbids such a marriage, and the Church only promulgates His law. Once God has emphatically spoken, the hands of His agent, the Church, are tied. Not only are the hands of the Church tied but the hands of the State as well. No king or president, no Federal or State legislature, has any authority to alter a law of God, Who, after marrying the first human pair, declared:

"Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh."

Not only was that decision of God never abrogated, but it was solemnly reiterated by Christ when He said: "What God hath joined together let no man put asunder." He declared that its temporary suspension, as in the Old Law, would not be tolerated in the New, because the union of man and woman in marriage would represent His union with His Church, from which, according to His own testimony, He would never be separated. The Church is called Christ's bride. Because husband and wife were to be united in a similar holy manner and need the blessing of God on their union, Christ's first public act was to attend a marriage in order to bless it. Marriage is called by St. Paul a "great" Sacrament, because of its mysterious relation to Christ and His Church.

(2) If no one may marry a divorcee, then no one is permitted to carry on a courtship with a divorcee—because no one may keep regular company with one whom he or she is not permitted to marry. Because young divorcees are so numerous, Catholic youths are likely to meet them in social life without suspecting that they had once been married. It is, therefore, important that, before any Catholic young man or lady gives encouragement to a stranger, he or she elicit from him or her a statement on his or her freedom to marry. It seems impossible to believe that any Catholic, realizing the consequences of marrying a divorcee, should even dream of it, because such a marriage would be no marriage at all before God; in fact, in the very words of Christ and His Apostles, it would be an adulterous union.

Marriage is a serious affair and, therefore, youths should proceed cautiously, pray and seek guidance, live religiously and morally, in order to be worthy of the blessing of Heaven needed to make them happy.

You have heard of some people being permitted to contract a second marriage during the lifetime of the spouse to a first marriage; but you judge wrongly if you assume that that first marriage was actually valid in the eyes of God.

Because of an impediment to a valid marriage the first contract was null and void.

(3) Holy Scripture justifies remarriage only in one instance. It is the dissolution of a natural contract (not Sacramental) between two unbaptized people, one of whom later embraces the faith and the other refuses to live peacefully with him or her on that account. Becoming separated, the convert is permitted to contract marriage with a member of God's Church if his or her former spouse refuses to return to him or her. This is called the Pauline Privilege.

You have also heard the Catholic Church charged with permitting a second marriage to rich people who were willing to pay well for a dispensation, but you have heard a wicked libel. You hardly need to be told that all of England could have been saved to the faith if the Pope had granted permission to Henry VIII to remarry. He surely would have paid any price. But the Church refused even him, as she was obliged to do.

Upon appeal to Rome there are far more marriages declared null in favor of the poor than of the rich. But understand correctly, that no dispensation was granted for a second marriage, but rather the first contract was proved to be null or invalid whereupon the so-called second marriage became the first.

It was your Church which changed completely the status of woman, which elevated her to the same rank and dignity enjoyed by the man; which protected her, which made her a partner in marriage, a partner in her husband's goods, which compelled her husband to be true to her throughout life, which took account of the rights and security of their children, which gave to the family a sacred character and, therefore, to society its unity and stability.

The world would probably be engulfed in barbarism today, if indeed the European population had not become extinct before America was discovered, if the Catholic Church had not saved it. In pagan and Mohammedan countries women are still treated as slaves and have few rights.

The Divorce Evil

September 25

Although most people are called by God to embrace the state of Matrimony, it is becoming increasingly risky for a Catholic to enter a marriage contract except with one of his or her own religion.

The number of marriage failures has grown so rapidly from year to year in this nation that the United States now leads all countries of the world in divorces, as it also does in crime. Short-lived marriages are becoming so common that they no longer attract unfavorable attention.

Not many years ago the remarried divorcee was socially ostracized; but, today, despite the fact that before God he or she lives in adultery, no public animosity is shown toward him or her.

Despite the prohibition of divorce and remarriage by God and even by nature (1) the divorce rate is ever on the increase; (2) it has changed the mentality of the people; and (3) it is most injurious to society.

(1) From the latest statistics on divorces we cull these comparative ratios between marriages and divorces in several countries:

England had only one divorce in 1939 for every twenty marriages, but in 1946, there was one divorce for every five marriages.

France, Germany, Holland, Belgium, and the Scandinavian countries had an average of only one divorce to every 35 marriages.

In Canada, there was only one divorce for every 161 marriages, yet Canada borders the United States.

In the United States there was one divorce for every six marriages before the late war, but in 1946, one for every three or even two marriages in all cities, and the situation is growing worse.

In Detroit during 1945 every second marriage ended in divorce. In St. Louis there were as many divorces as marriages during the first four months of 1946. In California there was a divorce for every 1.65 marriages. In some cities there were more divorces than marriages. Since most divorcees remarry it means that they actually "live" in adultery, and St. Paul clearly teaches that the adulterer will be damned eternally. Catholics will be safe for happiness here, sanctify themselves and bring up their children properly only if they marry among themselves "until death do them part."

The ratio of one to six before the late war was for the United States as a whole. In rural areas the ratio was one to eleven.

In some countries there were no divorces because they are not granted.

(2) The effect on the mentality of the American people is evident. They now take divorce as much for granted as marriage. Most non-Catholics no longer think of a permanent contract and hence, antecedently, assume the right to apply for a separation from their marriage partners if they should tire of them or become attracted to another.

Those who have that antecedent attitude cannot even marry validly, and for this reason the Church requires that the non-Catholic, desirous of marrying a Catholic, declare over his signature that he regards marriage as indissoluble except by death.

The Catholic who believes in the permanency of the marriage bond certainly should not marry one who does not believe in it with equal firmness, because the lifelong fidelity of such a one could not be presumed.

How so many Protestants can maintain that the Bible is their rule of faith and still uphold the dissolution of the marriage bond is impossible to understand.

When you, therefore, answer questions about divorce, never say that your Church forbids it, but that it is forbidden in the clearest terms by God Himself, over Whose laws the Church has absolutely no jurisdiction. The Church is God's agent on earth and must defend His laws. She would not represent Him nor deserve the respect of people if she did not.

According to the law of Nature, marriage must be permanent if husband or wife is to be protected against the other forming a new friendship, or if the rights of the children to the care and support of both parents are to be safeguarded.

Children are innocent parties to every divorce, and a grave injustice is done to them when their

father and mother separate and leave their fate to a civil court.

(3) A Cleveland judge, who recently reported that he hears 4,000 divorce appeals every year, told the public in a statement that divorce is the greatest underlying reason for the decadence in government, because it contains in itself the very thing that is opposed to good government.

Since a nation is constituted of families, if half of it is constituted of broken families, with children separated from their true parents, and other children turned over to people who are neither their father nor their mother, one will agree that the Cleveland judge utters an indisputable truth. Religion can be the only permanent bond of union between the individual and God.

For the same reason that a community suffers from disagreement among families, so the individual family suffers from disagreement between husband and wife on the matter of religion. Just as husband and wife become one through marriage, so should the children be one with their parents in religion in order to have the perfect home. It was Christ Himself, Who declared that "a house divided against itself cannot stand" (Mark III, 25).

If no nation can be better than its homes, of what will our nation be able to boast if from one-fourth to one-half its homes are not only disunited, unhappy, but broken?

The judge, whom we have quoted, pointed out the remedy in these words: "Put religion back in the family; work towards having it fostered in the schools. Make the Ten Commandments the family rule of life. Cease paying attention to the irreligious and immoral ideas about love and marriage carried in so many American magazines."

About the time the Cleveland judge spoke as we quoted him, a Chicago judge resigned from his office because, he said, "I cannot continue being a party to the wholesale breaking up of homes."

The true Catholic marriage is blessed by God when it is prepared for in the right manner, and if God made it indissoluble, He will also make it possible for husband and wife to be permanently happy in their first marriage, and make parents happy in their children. Of course, they must cooperate with God all through their lives; dedicating their children to God, and rearing them in a religious home, both by teaching and example.

Biblical Reason for Remarriage

October 2

Many Catholics must still entertain the notion that remarriage after divorce during the lifetime of the divorcee, violates only a Catholic Church law, or they surely would not dare to attempt it.

Christ is invoked as allowing a remarriage after separation for one special reason — infidelity. But let us see (1) what Christ did say; (2) how all Christians until recently understood marriage; and (3) note a false accusation.

(1) The New Testament furnishes four very plain pronouncements on the indissolubility of marriage. They are contained

in the tenth chapter of St. Mark, verse 9:12; in the sixteenth chapter of St. Luke, verse 18; in First Cor. VII, 10-11; in Romans VII, 2-3. St. Matthew also quotes Christ on the indissolubility of marriage in Chapter V, 32, and Chapter XIX, 9.

Although there are those who would justify divorce and a new marriage on the ground of unfaithfulness, a close inspection of Matthew's two texts make it very clear that Christ justified only separation, with no right to remarry. In both texts He very plainly declares: "He that marrieth her that is put away committeth adultery."

St. Luke writes "Everyone that puts away his wife and marries another commits adultery; and he that marries a woman who has been put away from her husband commits adultery"; and St. Mark uses the word "whoever." He says: "Whoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband and marries another, she commits adultery."

There is hardly any doctrine of faith taught so clearly in Holy Scripture as the doctrine concerning marriage and divorce.

(2) That it was the custom of Christians, Catholic and Protestant, to regard marriage as a permanent contract is clear from the marriage ceremony in the ritual of every sect, and even in the ceremony performed by officers of the civil law. In every marriage ceremony, the words "until death do us part" occur. Therefore there may be no "trial marriages. Everyone, Catholic or non-Catholic, who has entered such a union is living in the state of grievous sin.

There is no record of divorce being granted to anybody in Christian countries from the time of Christ until the sixteenth century, and even after that time they were of very rare occurrence. A civil marriage was unheard of among Christians until after the "Reformation," and not until the French Revolution was marriage held to be a civil contract. There are still many countries in which there is no such thing as a divorce law. According to contemporary historians Luther regretted more than anything else the permission to remarry granted by him to the Landgrave of Hesse.

The very words "matrimony," "wedlock," "conjugal" state, imply permanency. They signify that both husband and wife accept a common yoke, which they must carry throughout life.

(3) Quite commonly the Catholic Church is accused of pronouncing invalid every marriage which does not take place before her own clergy. This is a most wicked libel, because the Catholic Church passes no judgment on marriages of people who are not of her fold. She takes for granted that they are valid, although, naturally, she would hold, as every Bible Protestant must hold, that marriage in which one of the parties is a divorcee with wife or husband still living, is invalid.

It is unfortunate that multitudes have been taught, and, therefore, falsely believe, that the Catholic Church repudiates marriages contracted by Protestants among themselves, and stamps as "illegitimate" the children of such alliances.

The law that requires people to be married before their parish priest and two witnesses applies to marriages between Catholics

only, or to a marriage in which one party is a Catholic. Since the Church holds that for the Catholic marriage is a Sacrament, and that Sacraments are in her custody, it is her business to determine on what conditions one of her own children may enter that holy state. She is deserving of great praise for defending the sanctity of Christian marriage in the face of the paganism which attacks it. Just as all of England could have been saved for the Church by compromising with the king, so today the Church could win a million converts in short order by receiving divorcees into her fold. But "what God has joined together, let no man put asunder." That warning of Christ does not exempt the Pope or God's Church.

Book Reviews

The Great Books, a Christian Appraisal, edited by Harold C. Gardiner, The Devin-Adair Company, New York, 1949, pp. 112, $2.00.

ONE difficulty Catholic educators have long felt about the Great Books series is the initial problem of approach: what is the reader to bring to his task? There is at least some evidence that average readers, suddenly plunged into the murky depths of Machiavelli or Marx, bring nothing. If they share, as they likely do, in current liberal misconceptions about freedom of thought and speech, they may likewise go away empty handed. A well known professor used to tell us that we do enter the world with the mind a **tabula rasa** but that this is no argument that we should leave it in the same fashion.

Of course the liberal will immediately scream that this is dogmatism but perhaps with patience he can be shown that his own protest is dogmatic, too—a dogma being simply something that one thinks is true.

In any case, the aim of this excellent little symposium is to present a set of principles whereby one may judge the Great Books. It makes only one assumption: that there are principles and that these are eternally relevant whether they be applied to the Declaration of Independence, Plato, Plutarch, Locke, or Adam Smith. Else why read any of these worthies?

Individual contributions may vary in merit but the reader will find herein an over-all excellence which makes the book significant. Significant, too, is its timeliness. We recommend it to every priest for his personal and (hoping that he has one) his parish library.

—G. J. G.

Abbot Marmion, An Irish Tribute, edited by the Monks of Glenstal, The Newman Book Press, Westminster, 1949, pp. 140, $2.75.

ABBOT MARMION is now widely recognized as one of the spiritual leaders of our day, his books to be found in every rectory, seminary, and religious institute in the world. But the man has been lost behind the prodigious facade of his work.

This little symposium takes us behind that iron curtain his own modesty and the spirit of his com-

munity have dropped before our eyes and reveals the warm human person. It was his aim "to fix the eyes and hearts of my readers on Jesus Christ and on His word." He effaced himself. But the reader will welcome the revelation of his own life and the various ably-done appreciations of facets of his work.

Some of the chapters: "Marmion's Place in the History of Spirituality"; "Benedictine Influence in the Doctrine of Marmion"; "Abbot Marmion as Spiritual Director"; and one of particular pertinence to most of us, "Abbot Marmion as Spiritual Guide for the Secular Priest." Another chapter, "Abbot Marmion and Father Leen," suddenly woke this lethargic reviewer to an awareness of the place which Irish writers now occupy in current ascetic literature. He added the name of Fr. Boylan and blessed all three!

—B. R.

De La Salle, a Pioneer of Modern Education, by W. J. Battersby, Longmans, Greens and Co., Inc., New York, 1949, pp. 236, index, $3.50.

ON August fifteenth of this year six young Japanese, the first representatives of their race, entered the Congregation of the Christian Brothers as novices. The Congregation, incidentally, with a total membership of 18,000, scattered throughout 60 countries, is now the largest male teaching order in the world.

Facts like these lend a certain interest to this new work on the Founder of the Congregation. At least they suggest the thought that he should be far better known than he is. Yet today some 200 years after his death he is little more than a name to most of us, his essentially original contributions unrecognized, his tremendous importance quite unrealized. We have taken him and his work for granted.

W. J. Battersby's book succeeds in "reviving" St. Jean-Baptiste for modern readers as it sets down the heroic story of his sacrifices for the attainment of his mighty dream. One comes to see how much the saint has brought into modern education or, in the late Dr. Walsh's phrase, how old is the new: the emphasis on teacher training, the role of the vernacular, the foundation of free schools, even the school lunch, all these things date from De La Salle. And besides this he was a saint. The present work skirts this side but a foreword tells us of the intention of the author in a companion volume to treat of the "spiritual aspect of so tremendous a man."

—G. J. G.

The Greatest Book of Devotion

"You priests who at the altar use the Missal every day, the Church's greatest book of devotion, know what treasures of holy thoughts it contains, what sentiments of adoption, praise, and yearning for God it recalls and evokes. You are aware of the force with which it impels one towards things eternal, and what treasures of salutary counsels for the religious life of the individual it affords."—**From the Allocution of Pius XII to Rome's Lenten Preachers, March 13, 1943.**

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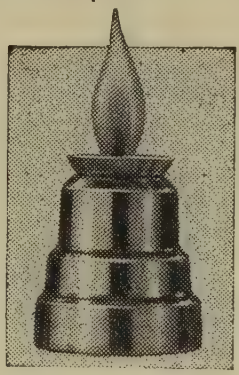

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OUR SUNDAY VISITOR
HUNTINGTON, INDIANA

Currente Calamo

Continued from page 652

business is conducted through a constant stream of memoranda crossing the country between Seattle and Blairsville, with intermittent stops in Huntington. Often, too, we have to wire or use the 'phone.

When a manuscript arrives at either office, it is read, appraised, and sent to the other office for similar treatment. Our judgments coincide remarkably well. After all, we've been in close contact now since 1933, when we first met in the seminary.

We've never had rejection slips printed, having early decided that any priest who writes an article deserves the courtesy of a personal note from the editor.

We decided many things at our conference—among them, some physical changes in the makeup of our magazine. Also, we found that we are in need of material. We pay ten dollars a page with a forty-dollar maximum, subject to exception. Our preference runs to short, practical articles (1500-3,000 words) of interest to the parish clergy.

Violet in the Moonlight

WE were honored recently by a visit from Dr. John Selner, Sulpician president of the St. Gregory Society. Father Selner is one of the most talented men we have ever had the privilege of knowing. For instance, he has the gift of absolute pitch, which—like the ability to wriggle one's ears—is something that you just don't acquire. You either have it or you don't. Most of us don't. Mozart did. So has Father Selner. It means

that if you ask him to sing, say, F-sharp, he sings it—no such thing as bothering with a keyboard or a pitchpipe. He just picks it out of the air.

Father Selner got most of his musical formation from the late Msgr. Leo Manzetti, with whom he studied fifteen years. The principal outlet of his musical talent is the choir at St. Mary's Seminary, Baltimore, which you have often heard on the Catholic Hour. Besides, he writes hymns and spends most of his summers lecturing on plainchant.

But Father Selner's doctorate is not in music. It's in moral theology. And he's a gifted preacher. Someone told us once that he has so far given in the neighborhood of fifteen priests' retreats.

Also, besides being a priest, musician, moralist, and preacher, he's a born mimic. Once he has had an opportunity to hear and study out a speaker, he can take him off to perfection—such that if you closed your eyes, you wouldn't be able to tell the difference.

Anyway, the burden of our conversation was Father Selner's concern over modern music. We can't give you all the arguments pro and con on this, because it's a subject that's been worrying Father over a period of years—the philosophy behind it all, that is—and he has it pretty well thought out; whereas your present correspondent, not nearly so speculative by temperament, has been trailing along on a basis of pure taste that might be expressed not so much by syllogisms as by the simple judgments, "I like this, but I don't like that." For in-

Theologia Fundamentalis

by

A. C. COTTER, S. J.

This is undoubtedly one of the best introductions to the study of dogmatic Theology. On its first appearance in 1940, both American and European reviews praised its soundness of doctrine and lucidity of style. It is complete, up-to-date, American, and though written in Latin, it is so easy to read that the first edition was exhausted within a few years.

To the newly ordained priest the book should furnish matter for hundreds of sermons. To chaplains of Newman Clubs as well as to the priest who intends to go on for graduate studies in Theology, it is indispensable.

The present second edition (1947) is not a mere reprint, but a careful revision.

737 Pages — $6.00

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stance, while we can't stand Shostakowicz, we are convinced that there is nothing in all music quite as wistful, quite as soul-searching as the slow movement from the Debussy Quartette in G-minor — which Father Selner's philosophy would seem to rule out a-priori.

Father is interested in "the material element" in church music. Is it possible to pronounce certain musical formulae objectively sacred, apart from any words that might be set to them?

We had always thought the whole thing a matter of association, such that "Hearts and Flowers," for instance, with other words and another history, might pass for a piece of church music (cf. the history of Gounod's Ave Maria). But then Father pointed to plainchant, about which there is beyond question a certain inherent mysticism that sets it apart as **semper et ubique** sacred.

Father Selner sees modern music as an unfortunate deterioration wrought by the Reformation. It is, he says, private interpretation gone wild. You go to a concert, he says, and the orchestra starts making like a boiler-factory for twenty or twenty-five minutes.

"That's hideous," you say.—Then your neighbor turns to you: "How can you say that?" he asks. "To me it is a violet in the moonlight, a fountain in the rain, thunder over Sinai," or what have you . . . Private interpretation—and Father Selner says it is washing over into the field of Catholic church music.

We find Father Selner very stimulating, and if he can't come back for a visit soon again, perhaps he might be persuaded to develop his thoughts in an article for **The Priest**

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AS one of the features of the coming Jubilee Year, the Sacred Congregation of the Council announces a World Congress of Religious Instruction to he held in Rome during October, 1950.

Cardinal Marmaggi, Prefect of the Congregation, has outlined a fourfold theme:

1. Religious instruction in parishes, not only for children and youth, but also for adults of every social level.

2. Religious instructions in schools, whether under the supervision of Church or State, whether elementary school, high school, or college.

3. The organization and program of religious instruction on the diocesan and parish level.

4. The preparation and training of teachers of religion in schools of every type and grade.

Official language of the Congress will be Latin, although other languages may be used; there will be plenty of interpreters on hand, and summaries of the texts in Latin translation will be provided to everyone in attendance.

Local observances in preparation for this Congress have been held or are scheduled to be held in at least ten provinces of the United States. These sessions are surveying local conditions, listing obstacles to effective religious programs, and making recommendations for future action. Sum-

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maries of these reports will then be correlated by the National Center of the CCD in Washington for inclusion in the overall U. S. religious education picture.

There is a critical shortage of religious teachers throughout the world, incidentally, due to such factors as heavy casualties among European priests and seminarians during World War II, the recent closing of seminaries and forced expulsion of sisters from convents in Russian controlled areas, and the many large-scale demands in mission areas such as Japan, where entire cities and towns are begging for instruction in the faith.

Our representatives in Rome will have many a novelty to bring before the rest of Christendom. Distinctly American developments are such things as workers' schools in the big cities; correspondence courses in religion; religious summer vacation schools for public school children; street preaching, motor missions, trailer chapels, and similar Catholic "revival" efforts in rural Southern areas; the Narberth Movement in the secular press; courses in marriage preparation, Bible Weeks, and the like.

Cardinal Marmaggi asks that at least one person be appointed to represent each diocese.— "Let only individuals who are qualified or who give their full time to the teaching of religion be invited to participate," he adds.

We learn now that the Lay Teacher Training Institute, mentioned in our May issue and conducted June 18-23 by the CCD at Emmitsburg, Maryland, certi-

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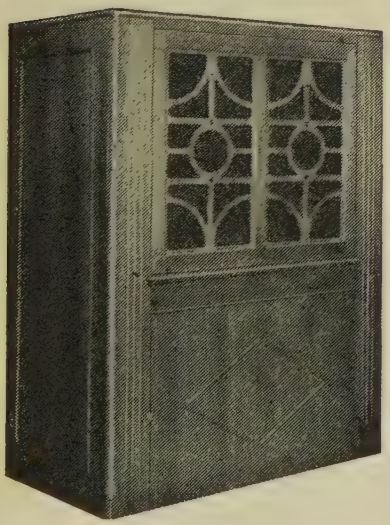

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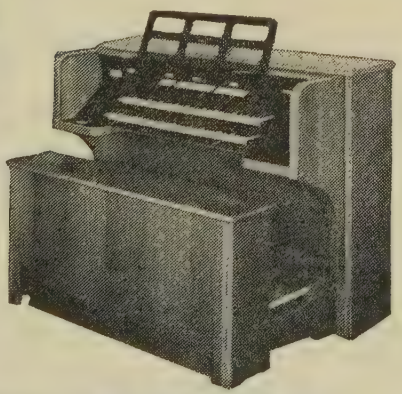

Additional details and illustrations of the case and interior plan, are available upon request, and the detached console is, of course, designed to A. G. O. Specifications.

WICKS ORGANS

WRITE
Department P

HIGHLAND, ILLINOIS

The Canon of the Mass

Its History, Theology, and Art

by Rev. Jerome Gassner

$5.00

THE heart of the Missal is, of course, the Canon, the invariable part of every Mass. To study the growth of the Canon from a simple beginning to its present fixed form should be of interest to every priest that he may say Mass with fuller understanding.

Why are the names of certain saints inserted? How are we to account for the words of consecration which are not identical with the words of the Gospel narrative? What is the explanation of "mysterium fidei" in the formula of consecration?

The author of the present work, who is professor at San Anselmo in Rome, has devoted many years to an investigation of these and other questions that find their explanation only in a study of the historical development of the Canon.

Every one who follows the Mass with the aid of a Missal will, by studying this volume, acquire a fuller understanding of the unchanging prayers of the Mass and a deeper reverence for them. Father Gassner's work is interesting, informative, and scholarly.

The Riches of the Missal

by Jean Vagaggini, O.S.B.

Translated by C. Cornelia Craigie

$4.00

This work is a spiritual commentary on the Mass. Taking in turn the familiar stages of the spiritual life (the purgative, the illuminative, and the unitive way), the author selects in great abundance examples of each.

The increased use of the Missal by the faithful opens a wider field to persons who are likely to profit from a book of this sort.

Thus far we have been largely concerned with spreading a knowledge and understanding of the Mass. This movement has attained a degree of success that prompts us to believe that many will desire to draw from the prayers of the Missal a greater fullness of the spirituality contained in its prayers.

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fied 115 adults to teach catechism in the eight states comprising the Province of Baltimore.

Book Note

TO judge from talk on retreat this year, Fr. Arthur Tonne's series of sermon books are mounting in popularity. His sixth and latest includes 63 sermons on "Prayer, Precepts, and Virtues."

It's that little story at the start of each sermon that makes his work so successful—and, to tell the truth, we couldn't help noticing how even our fellow-priests used to perk up and take notice whenever the retreat-master would clutch at his crucifix, get a far-away look in his eyes, and launch forth on some particular anecdote.

Fr. Arthur's publisher is the Didde Printing Company, Box 206, Emporia, Kansas.

Julie's Boy Friend

WE hope he won't mind the playful allusion or think it beneath his dignity—we are referring to the creator of our Julie, who seems finally to have won so many friends that she has become permanent housekeeper to The Priest. (It wasn't so from the first when a few looked at her askance, as one of those "de quibus suspicio esse possit.") Anyway, said creator is Father Harry Hasselburg, C.Ss.R. now at Esopus, formerly missionary in Puerto Rico. Not that it is any secret, but darn few of our readers knew to whom they were indebted. We ourselves had never met him till this past

FOR THE CLERGY

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summer, although our correspondence approaches the voluminous.

What we want to pass on now is the fact, confessed to us, that your ideas for future cartoons are most welcome. It is quite possible they cannot be used—the artist's judgment will be supreme—but on the other hand some gems have been contributed in the past. Father Hasselburg has, of course, far more important duties than the pleasant one of depicting Julie's pouts, pets, and peeves; and your idea may save him valuable time and invaluable cerebration.

Incidentally, we heard this same summer of a Monsignor down South who has decorated the walls of his private study with past pictures of Julie. One of our walls is enlivened with an original from the artist which depicts the dear ole gal in her most contemptuous vein. It bears the legend: "Editors . . . bah!"

A Bogus "Ex"

CURRENTLY touring the sticks and briefing the more studious of our non-Catholic neighbors on the horrors of "Rome From Within" is the "Rev." John F. Musto, formerly of St. Rocco and St. John Evangelist Parish, Brooklyn.

A reliable source informs us that Mr. Musto is a competent barber. That's how he made his living for years. He was married in St. Rocco's Parish and his children were baptized there. About fifteen years ago his wife

the Catechism lives!

IN

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approached her pastor because of marital discord. She claimed that her husband was odd and that he saw visions, that he was difficult to live with. At that time, the pastor spoke to John Musto. He has operated a beauty parlor and has worked at real estate. Although he is well known in his neighborhood, he has made little progress with his "church."

Back in the Fold

Our readers will be happy to learn that the Abbe Jean Boulier, reported in our June issue as suspended for his pro-Communist activities, has made his submission to ecclesiastical authority and is again privileged to say Mass.

Wanted

BOOKS for all purposes of a school, to counteract missionary efforts of other groups working among our Catholic Filipinos. Send them to the pastor of 30,000 souls: Rev. Hanry Zegwaard, M.S.C., Catholic Rectory, Guimba, N. E., Philippines.

Ditto, by a pastor of 60,000 souls: Rev. Purisimo Tiam, Catholic Rectory, Echague, Isabela, Philippines.

A. M. D. G.

PRIEST-FRIEND of ours, newly ordained, was blessing people at the rail after his first Solemn Mass when he ran across a Protestant minister with whom he was acquainted.

Overcome for the moment by a scruple, he hesitated, but, finally, with priceless inspiration, he made his sign of the cross, using that other blessing—

Ab illo benedicaris in cujus honore cremaberis.

FOR FALL READING

THE HAPPINESS OF HEAVEN

By A Father of The Society of Jesus

The present treatise, long out of print, is a unique discussion of just what the Beatific Vision implies in detail, as far as these implications are visible to the weak human nature of even a learned scholar. It gives us all that Catholic theology teaches about heaven in a form adapted to the humblest capacity. One reviewer referred to it as the "spiritual geography of heaven." The first edition of 3,000 copies, published in 1871, was exhausted within sixty days. **$2.50**

THE LITURGICAL ALTAR

By Geoffrey Webb

The Church considers the altar the central focus of the whole liturgy and looks upon it as the Sacrificial stone, upon which Christ, our Priest and Victim, offers Himself daily in His Eucharistic Sacrifice. Reverence for the altar expressed in the restraint and dignity of its design symbolizes the reverence due to Christ Himself . . . The author divides his study into three distinct parts: the altar in the liturgy, the history of the altar, and rubrics referring to the altar and its canopy. Everyone interested in the beauty and dignity of divine worship will welcome this work as a standard book, thoroughly reliable and uniquely informative. **$2.25**

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Correspondence

Father Will Whalen Burned to Death

Editor:

I WONDER if your readers know that Father Will Whalen was burned to death early in July? It seems he was preparing a meal on the little stove in his apartment and something must have caught on fire, because when they found him dead he had a handkerchief in his mouth, probably trying to escape the smoke and flames. I saw nothing about it in the Catholic papers, and because Father was so well known, I thought I would write this letter.

Many considered Father Will eccentric. I thought he was one of the most loveable priests I knew. He never tired of trying to cheer others. Every feast and holiday brought a little message from him.

Only those who were close to Father knew of the many little heartaches and humiliations he suffered, but he never complained.

God's poor Italian families in the Bronx will miss him for his great charity, known only to them, and the rest of his friends will miss him for his million and one thoughtful little kindnesses. I am sure that many of your readers will give him a Memento in their Masses.

Sincerely in Christ,

B. K.

Baltimore, Maryland

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Editor:

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readers asking advice in regard to the priesthood. We know also that some of them have little or no training in the fundamentals of Latin.

To help such young men, a number of zealous college students have formed a tutoring group, which is prepared to give instructions to anyone genuinely interested in the priesthood. The instructions cover the fundamentals of Latin and Greek. Refresher courses in these subjects are also arranged. These courses take place in the evening. The college students who give the instructions have all had at least four years of Latin, and are qualified to tutor in the subjects mentioned. To this labor they give their time gratis, asking no other reward than the realization that they are performing an apostolic work for which their training has especially prepared them.

If you know of any man who would be interested in this type of instruction, we should be most happy to hear from you; or, if you prefer, you can put the man concerned in direct contact with us. Please address: Latin Tutoring Group, in care of Prof. Patrick F. Flood, 137 East 238th Street, New York 66, N.Y.

With a humble request for your prayers for the success of this work, we remain.

Sincerely and respectfully in Our Lady,

The Tutoring Group

Catholic Jim Crow

Editor:

THE article which you carried this spring by Teresa Caver

BOOKS ON TRIAL

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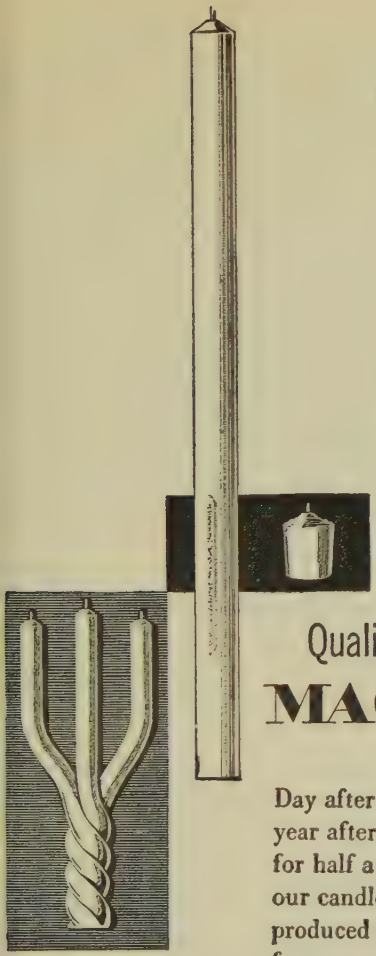

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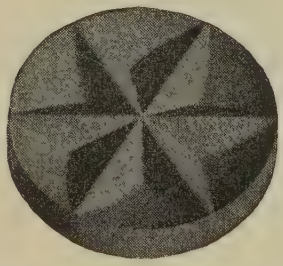

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was excellent and quite moving. It should stimulate a lot of us to see this question of racial intolerance and injustice in the Christian light.

Some critic wrote you from Washington, D.C., shortly after the article "The Bishops Speak on G.I. Vocations" by Father A. C. O'Flynn, S.J., appeared in your pages in 1946. He could not see the wisdom of pointing out the sad figures that showed so few seminaries open to Negro applicants.

The same critic would do well to consult the figures given in my article "Jim-Crow Vocations?" in the June Interracial Review (20 Vesey St., New York 7, N.Y.). It may cheer him to know that today at least 19 archbishops and bishops and 22 religious orders and congregations (comprising a total of over 67 institutions) have an unsegregated policy on Negro applicants. My list includes 14 institutes open to laybrothers and 14 for sisters. Since it was published, I have discovered nine more sisters' novitiates that are willing to accept a qualified girl no matter what her skin color.

Directors, confessors, and chaplains will doubtless be interested in this list and in a forthcoming supplement.

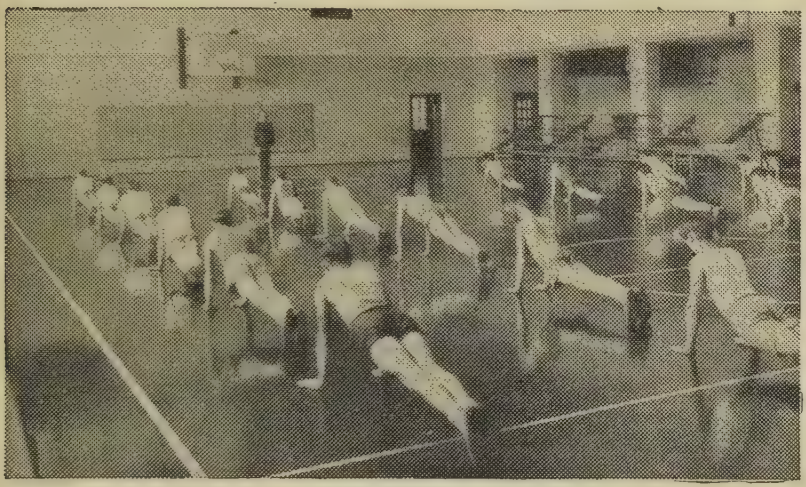
Sincerely in Christ,
Raymond Bernard, S.J.
"America"
New York City 25

Bully for Toner!

Editor:

SEVERAL of us got together at a recent funeral and decided that we ought to offer some moral support and written encourage-

Gym-Floor, Dance-Floor and Auditorium?



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Correspondence

ment to the Father Michael F. Toner of "Ah, Youth!" fame.

Of course, the best support he got was when you printed the letter of Miss Hennessy from Washington. The more she blasted him, the more did she support his thesis. For my part, I enjoyed her exquisitely perfect use of the 1949 jargon of National C.Y.O. Her article justified the hours I spent getting a reading acquaintance of and with the professional C.Y.O. argot.

"The priest at the bottom of the ladder knows exactly what those 105 names [on the C.Y.O. roster] mean in terms of live Christianity, and what they don't represent."—There is a truth too often forgotten!

Lately, I have been watching another misleading factor: the big report and display headlines in the diocesan paper about "Successful this, that, or t'other," when as a matter of fact it was very nearly a flop with few participating.—Or, there is a buildup on the representatives from this city-wide group at the deanery conference. On the side, the mature members know that those who came from the city-wide group to the deanery conference constitute just about the whole active membership of the city-wide.

Father Toner ought to know that he made a lot of us happy, those of us that cannot be 100-percent given over to youth work, but who are distracted and bothered by such trifles as convert instruction, hospital, grammar-school work, and the like. For my part, I still believe in the authenticity of the vocation to fatherhood and motherhood.

This should let Father Toner

know that he is not bowing his bloody head alone and unsung.

Name Withheld

The Catholic Paper

Editor, Our Sunday Visitor:

I HAVE been getting your paper for over a year and I think it one of the best organs of Catholic reading. I would have read it long ago, except for a rather puzzling situation and one that may be hindering other potential readers, viz. I never knew about your paper!

Isn't there some way in which you could get the pastor of each parish to bring to the attention of his congregation the fact that Our Sunday Visitor is in the rear of the church? There must be a great many Catholics like me who look without seeing. I was always aware that there was a paper-rack in the back of the churches I have attended, but I had never bothered to take a close look.

It wasn't until my wife was taking instructions that I happened to notice a headline in the paper telling of the conversion of a noted author—and that drew the whole paper to my attention. If only someone had told me about it before . . .

In our parish, we have almost 5,000 souls, yet the pastor has a hard time disposing of 100 Sunday Visitors. I'm sure that if he would

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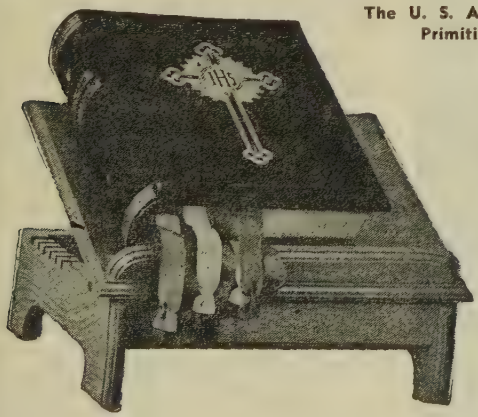

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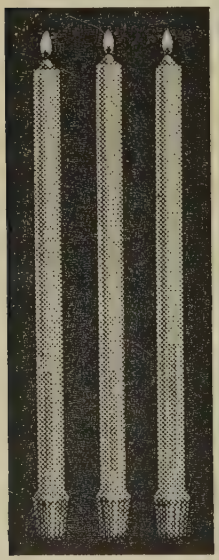

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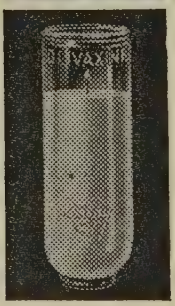

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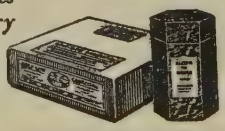

only call the people's attention to it from the pulpit, he would achieve almost 100-percent coverage.

Sincerely yours,
(Mr.) Richard Stoller
2625 N. 32nd Street
Milwaukee, Wisconsin

Omissions in "The Raccolta"

Editor:

JUST the other day, I was teaching the newcomers to the Major Seminary how to put on and take off the cassock and surplice as a pious seminarian is supposed to do. After the explanation, I decided to confirm it by reading to them in "The Raccolta," **Prayers and Devotions enriched with indulgences,** authorized by The Holy See (3rd edition, Benziger, 1946), number 672, the grant of indulgences to those saying the well known prayer **Indue me, Domine,** when putting on the surplice. I found no mention there of one of the conditions for gaining the indulgences which I had pointed out to the seminarians according to the custom I have followed since my seminary days, viz. that the sign of the Cross must be made before putting on the surplice. This struck me, and I consulted the Latin text only to find that actually the words **se cruce signent** of the original are not translated in "The Raccolta."

By the way, I found out by chance also that in number 360-c of the same work, giving the indulgences for the rosary **coram Sanctissimo,** another thing is missing. The words of the original **quoties id egerint** are not trans-

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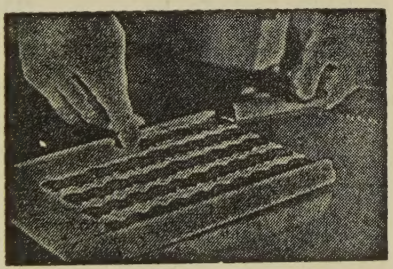

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Correspondence

lated either, with the result that, according to "The Raccolta," only one plenary indulgence a day is gained, no matter how many times you say the third part of the rosary **coram Sanctissimo** every day.

This seems to indicate that a careful revision of such official translation would not be out of order.

Sincerely yours in Corde Iesu,
P. (Fermin del) Campo, C.M.
Seminario Conciliar de Manila
Mandaluyong, Rizal
Philippine Islands

Correction: The Hour of St. Francis

Editor:

THROUGH an understandable error, in your mention of "The Hour of St. Francis" radio program in your July issue, you listed as headquarters "3200 Meramec St., St. Louis." Actually, the business office is 218 East 12th Street, Los Angeles 15, California, where the program is produced.

No harm done, except that Father Max Poppy, O.F.M., who handles our St. Louis outlet, imagines that we might hold him responsible for the listing. A correction of the item would be appreciated, if it is possible, in the coming issue. I know how the accident happened. The way our program is handled, each local group identifies itself after the transcription is played, so that it sounds as if the program originates in that locality. That is what happened with this St. Louis incident.

Yours in Christ,
Rev. Hugh Noonan, O.F.M.
Director of Production

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